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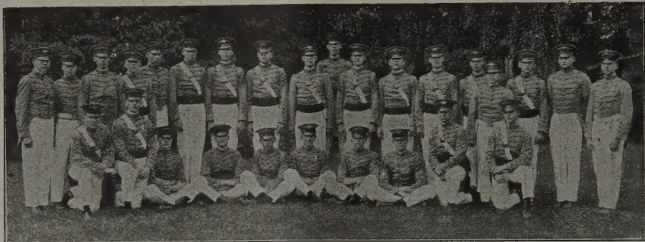
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VOL. LXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 5, 1925

No. 19

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

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THE COMMUNION SERVICE is the chief act of worship on the Lord's Day, and when people recognize that fact then there will be much less of the indifference to religion that at present is so prevalent. Morning and Evening Prayer are beautiful services, and well worthy of attendance, but they cannot take the place of the Eucharist, nor were they ever intended to do so.—*Scottish Chronicle*.

HAVE A CARE to keep your health for the love of our Lord and His poor members, and take care not to overdo yourself; it is a trick of the devil by which he deceives good souls to entice them to do more than they can, so that they may be unable to do anything at all. The Spirit of God, on the contrary, entices us gently to do good, so that we may do it perseveringly and for a long time.—*St. Vincent de Paul*.

The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 5, 1925

No. 19

EDITORIALS & COMMENTS

Two Priests

WE HAVE selected two books of human interest for rather more careful analysis than can be given in the various literary articles and reviews in other pages of this issue.

The first of these is Bishop Slattery's newest biography, *William Austin Smith*.^{*} The subject of this biography was a warm friend of this editor. Smith came to Milwaukee as rector of St. Paul's Church in 1902 after the parish had been drifting increasingly for years away from real fellowship with the diocese. Smith set, at once, to the task of remedying the condition. His Churchmanship was not that of the prevailing type in the diocese, but the diocese gave prompt recognition to his personality and his services by very soon making him a member and then president of the standing committee; and throughout his too short rectorship in Milwaukee he was a recognized leader in all the work of the diocese. His friendships were not based on partisan affinities.

Bishop Slattery is a perfect biographer. Not only is he always exceedingly happy in his treatment of particular episodes, but he has the unusual art of suppressing himself and making his subject do the talking. In the present instance, he is aided through the fact that, a warm friendship having grown up between himself and his subject in their Faribault days, Smith had formed the habit of giving vent to his innermost self in frequent letters to his friend. These letters, evidently, have been preserved; and they are more characteristic of the Smith who was intimately known only to his friends than were either his sermons or his *Churchman* editorials. This Dr. Smith realized; for in the most touching of all the letters that are gathered into these pages, written six weeks before his death, in which he asked Bishop Slattery to write a "little foreword" for a "booklet" containing some of his writings that he wished to have published after his death, he said (p. 78): "You know the controversial spirit that has come out in my *Churchman* work is not really me. I have never preached that way. I really am a pastor."

It was true. Smith was not a good controversialist. His sympathies were apt to be rather more with the under dog than good logic would justify. An under dog may be under because a mongrel herd of brutish assail-

ants have jumped upon him, or he may be under because he deserves to be. A philosophy that assumes that an exchange of position between under dogs and upper dogs will produce an idyllic condition of righteousness, is not very profound. Smith did not always discriminate. His work upon the *Churchman* was brilliant. He succeeded in reviving it when it was moribund and in giving it a brightness that distinguished it among the religious press, in which the tendency to dullness must always be an object of constant, relentless war; but the controversial side of it did not do credit to its editor's ability. His heart was too big for his head. He must, at all hazards, defend his friends. Happy were these to have had so splendid a friend to defend them, be they right or wrong. Yet the real Smith that some few of us knew did not come out in the controversial editorials. His own verdict is true: That spirit was not *him*.

But his letters were. No more brilliant specimens of letter-writing than these will be found in any literature. His radiant optimism, his bubbling wit, his perfect satire, his ability to characterize the foibles of his friends in half a dozen words—these are the things that make Smith live again in his real personality as one reads this biography. And how one wishes he might peep back of the scenes and see the originals of those suppressed sentences and paragraphs which Bishop Slattery's sense of decorum and unwillingness to wound anyone have deleted!

WHY does not New England appreciate its grandchildren and great grandchildren?

Much of the flower of New England "emigrated" to the then western frontier three-quarters of a century or more ago. The best of New England culture was transplanted.

The descendants of those emigrants, like their forebears, have been empire-builders. They have reclaimed a wilderness and made it blossom as a rose. They have planted the best Anglo-Saxon traditions so deeply that later emigrants from other lands have absorbed these and been welded into a culture that has reproduced the civilization rather of old England, and then of New England, than of continental Europe.

And then New England has so often seemed patronizing to, rather than proud of, the men and the women of, perhaps, the second, third, and fourth generation

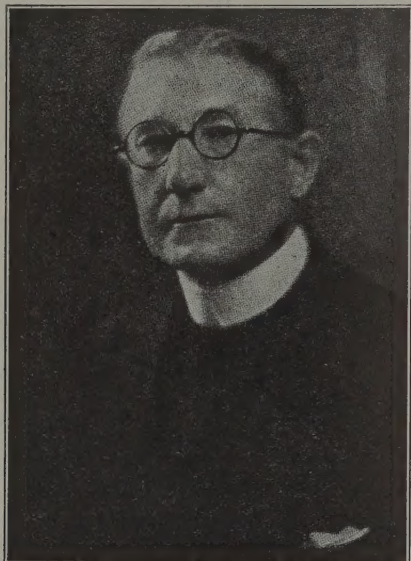
^{*}William Austin Smith. A Sketch. By Charles Lewis Slattery. Illustrated by nine essays of Dr. Smith. New York: E. P. Dutton & Co.

from these pioneers. "I know it's all wrong," once said one of the most splendid types of New England culture to this editor, "but we cannot become accustomed to taking *ideas* from the West." It is an incomprehensible position. It is a repudiation of an honor that New England ought to hold most precious—the honor of having given the inspiration to those of her children whose grandchildren have made the West.

Smith was one of these grandchildren of New England. Born in Saint Paul, he was western by earlier education as by birth, and after his Harvard years,

But Smith liked the people, within and without his parish. Dr. Richards was as a father to him. "I like Mr. Tomkins: he has the faculty of moving things. I admire Fiske, too. He is the right sort of Ritualist, I believe. I am to preach for him Wednesday night." There was the real Smith, who was no partisan.

He saw the necessity, more and more, for that "Western wind" if the parish were not to die of its hopeless respectability. "We have only funerals in this blessed place, no marriages or births." "Tonight I meet the St. Andrew's Brotherhood, *which died a year ago.*"



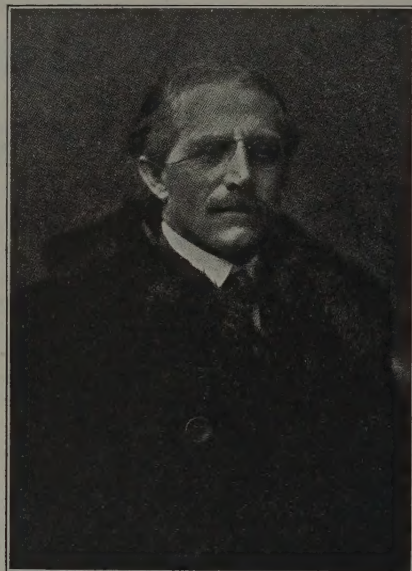
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REV. WM. AUSTIN SMITH, D.D.

took his theological studies at Faribault. His devout, cultured mother gave him all the splendid inheritance of mind and manners and spirit that any New England parent could have given. Smith was a perfect type of that transplanted, broadened spirit of New England that the world calls "western." And the beautiful character of his wife, and the charm of his home life, and the bitter grief in the death of two children, all helped to develop the personality of the man himself. Of his marriage, writes Bishop Slattery, "it was one of the marriages that seem inevitable, and deep and solid happiness followed it."

His earlier ministry was in Providence, as curate to the venerable Dr. Richards at St. John's Church. The superlatively fine people of that parish will, we are confident, not resent the characteristic humor with which Smith depicts their foibles in his letters—and a quarter century of growth stands between the present parish and those days.

"Dr. Richards," quaintly writes Smith, "is charming, though he has but one eye and four daughters." "My dear fellow, I am a low Churchman in earnest now. Faribault is a hotbed of ritualism compared with St. John's." "My first St. John's Sunday is over, and I am more than ever convinced that you are a rabid Romanist and that your Cathedral [Faribault] is the Scarlet Woman! I was smiling internally all through the service yesterday as I thought of my appearance! Imagine me in one of Dr. Kedney's flowing robes—a black stole dangling priest-wise in front, my legs occasionally thrusting themselves out at the congregation. Dr. Richards fainted at sight of my cassock, but my black stole acted as a kind of smelling salts to him and gave him strength to hand me a surplice. . . . The creed is said, clergy facing the people. The choir sit, as all respectable choirs ought, outside of the chancel, in the decent garb of laymen! I and my assistant sit each on a side of the chancel, facing the congregation. The church is large and always respectably empty. . . . I am longing to blow some Western wind into the sails!"



REV. LYMAN P. POWELL, D.D.

"St. John's parish ought to be one of the biggest, liveliest parishes in New England."

Dr. Smith was handicapped by bad health from the first. He was obliged to give up this curacy suddenly because of a breakdown. And this was his history afterward. Illness and enforced rest, then Milwaukee. Illness and enforced rest, then Springfield. Illness and enforced rest, then *The Churchman*. And then the end came, which he had been expecting any time during all these years, and which, to him, was a matter of course. May God deal lovingly with the sweet soul of him who might reasonably have deemed that life-long ill health excused him from a life of activity, yet who insisted on giving all the power of his life to the activities of a ministry of constant service!

IT IS a far cry from Bishop Slattery's *William Austin Smith* to Dr. Lyman P. Powell's *The Human Touch*.^{*} Wherever else is there so versatile a man, at least in the priesthood, as Dr. Powell?

His volume—his "memories of men and things"—is brimful of good nature. He remembers everybody and everything—except people or things, if any there have ever been, who bored him.

He began life, apparently, at Dickinson College, from which he passed into Johns Hopkins. "Albert Shaw and Woodrow Wilson were among the earliest students there," and reminiscences of them both follow. Newton Baker, "in the class below me, lived in the same boarding house with Wilson." Two men in the history department who "changed the teaching of history and economics for all America" were Herbert B. Adams

^{*}*The Human Touch, Memories and Things.* By Lyman P. Powell. New York: G. P. Putnam's Sons.

and Richard T. Ely. He spent a summer with Dr. William Osler, as an understudy editor.

Dr. Powell began promoting education as soon as his own college training was finished, and he has never stopped. He went with Ely to Madison to help establish University Extension, which has since been such a marked success in Wisconsin. Declining an invitation to do the same thing under Harper at the University of Chicago, he went later in the same interest to the University of Pennsylvania. He became one of a group of lecturers in that interest and his stories of the lecture tours are a series of wonderfully interesting incidents. Out of the lecture tour grew the "pilgrimages" from Philadelphia through historic New England and New York state.

With the war Dr. Powell began the study of the educational institutions of England and Europe as affected by it, and his travels abroad are replete with interesting incidents. For quite a term of years he was settled in parish work at Lansdowne, Pa., succeeding Bishop Manning as rector, and tells the stories of those fairly peaceful days, interspersed with many outside interests. He went to Northampton, Mass., as rector, where all Smith College was affected by his preaching and pastoral work—though he does not say so—and where one Calvin Coolidge became a near neighbor and friend. Everywhere he met and grew to understand—people.

Dr. Powell tells of stage characters and of great editors. He wrote books and established connections with magazines. He met authors and tells of their foibles.

His book is full of that which its title promises—The Human Touch. It defies review. It scintillates brilliantly.

And it carries us back to our earlier question: Wherever else is there so versatile a man, at least in the priesthood, as Dr. Powell?

BISHOP Slaterry's request that he be notified of students entering any of the eastern Massachusetts colleges in order that due provision for their spiritual oversight may be made, is a happy recognition of what has increasingly been felt in recent years, that the care of college students is a diocesan rather than a parochial responsibility. That the Diocese of Massachusetts now intends to deal with this subject itself, rather than to assume that local parishes will do it on their own initiative, means the opening of a new day in connection with the pastorate of students at Harvard and Wellesley, at Tech and Simmons and the rest of them.

The same necessity exists throughout the country. In some few of our colleges there are student pastors maintained by the dioceses. In most of the others, some pastorate is given by local parishes and clergy. This latter system is a mere makeshift. Its results have not proven satisfactory except in isolated instances.

The clergy responsible for work in connection with any college are exceedingly anxious that they be informed at the beginning of the season of students entering such college. It is impossible for us to give space to individual requests on the part of each of them. The long list of clergy ministering to college students is printed annually in the *Living Church Annual*; it will be found on pages 182-187 of the issue for 1925. And we venture to say that the bishop of every diocese will very gladly receive such information and transmit it to such of his clergy as is charged with the particular responsibility.

NOR is this exclusively even the responsibility of the several dioceses. Every college is a national center, and the national Church rightly exercises an oversight of the pastorate of college students. Under Mr. Micou an excellent beginning has been made. A sense of religious responsibility has been awakened in the students themselves. Their local units and their national conferences have been exceedingly valuable. Increasingly has it been proven that the religious tone of a student body can be influenced by students themselves, bound together by some loose form of organization and kept in touch with like organizations in other colleges, through the guidance of the national officers. We trust the National Council will not permit this invaluable work to be curtailed.

AKIN to the problem of the pastorate of college students is that of young people in general. We are much interested in the formation of a national federation of young people's societies, which was effected at the National Center at Racine by representatives from all the dioceses and provinces last week. The local units of these societies have a serious purpose and are not to be dismissed as merely more organization, to demand the time of an unsympathetic rector. The federations of these societies, diocesan, and then provincial, and then national, evince the craving for fellowship with others in like serious work. The new organization is most praiseworthy.

Here, also, the guidance of the National Council must be given by the provision of some national officer to supervise and guide the work. It is one more of the new forms of pastorate that have developed in these later years, since the ideal of working beyond the limits of parish walls became general.

THE HOLY EUCHARIST

AMONG the special benefits partaken of in the worthy reception of the Holy Eucharist, there is one that I would wish to particularize," says Canon Carter. "It is the gift which prepares us for our resurrection.

"Our Communion plant within us the seed of the new body in which the faithful will rise in glory. We receive our Lord's Body in the powers of its glorified state, that we may put on at last the very 'fashion of His glorious Body,' this body of our humiliation being transformed after His likeness. Our Lord Himself attributes the cause of the change to our Communion. 'If,' He says, 'any man shall eat of this Bread, he shall live for ever, and the Bread that I will give is My Flesh, which I will give for the life of the world.' And again more especially, 'Whoso eateth My Flesh and drinketh My Blood, hath eternal life, and I will raise him up at the last day.' The very clothing of the ransomed soul, as it will come forth in glorious beauty in the day of its resurrection, is therefore forming in us now. Our very resemblance to the outward appearance of the Son of Man in His beauty, is forming in us in substantial reality, as we habitually receive Him in His sacramental communication of Himself.

"There yet remains to be mentioned a distinguishing feature of this great Sacrament—the adoration connected with it, such as does not attach to any other Sacrament. Why is this? It is because not merely grace is given through its ministration, but the very Author of grace, in some deep preternatural mystery, is Himself present within it. Our Lord Himself cannot be separate from His Body and His Blood which are thereby given; and this Presence, though hidden from mortal eye, is the object of Divine worship. His special Presence, though invisible and inscrutable, constitutes this Sacrament to be the very center of worship within the Church. We kneel in supplication and prayer; we kneel as receiving Divine gifts in the reception of the grace that is conveyed in other sacraments, as in Confirmation and Holy Orders. But beside this and beyond this we kneel before the Altar, not merely to receive grace, but as recognizing the very Presence of our Lord. When the Holy Eucharist is celebrated it is as though the veil were withdrawn, and the Holy of Holies opened before our eyes, and we adore the Presence of the Holy One, who sitteth between the cherubim, throned on His Mercy-seat."—From *The Church Calendar*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE READINGS FOR THE WEEK: SELECTIONS FROM THE BOOK OF ACTS

September 6: Thirteenth Sunday after Trinity

THE SECOND JOURNEY. EUROPE, THE AUTHOR AN EYE WITNESS

READ ACTS 16:1-15.

ST. PAUL'S second journey brought him at length to Troas on the Aegean Sea. Hitherto the Gospel had been confined to Asia, but now took place an event momentous in the history of Christianity. Europe lay before the apostle, and he resolved to carry the Gospel to its shores. To one who purposed to lay his message before the whole world there could be but one objective—Rome, for Rome was the center of the first century world, and the market to which every man sought to bring his wares. Rome was before St. Paul as he crossed to Europe, but he determined to establish a series of strong outposts between Jerusalem and Rome before his attack upon the Imperial City. Note in this narrative the change of the pronoun to the first person. St. Luke is probably associated with St. Paul's work personally at this point, and the narrative may very probably be made up of excerpts from his personal note book.

September 7

ST. PAUL AND SILAS IN PRISON

READ ACTS 16:16-40.

AT one point Christianity was sure to come into conflict with the pagan world, where it met its prevalent superstition. The popular literature of the time bears abundant witness to the mass of people who journeyed from place to place vending spiritual cure-alls, or administering some nostrum, or charm. Every department of life was ridden with superstition. With the decay of belief in the classic religions, the world was open to the cults and practices which the east has been always ready to supply. Much of what was worst flooded in with much that was good. Several times in the Book of the Acts we note the opposition to the Apostles' preaching instigated by those who felt a lucrative trade in superstition imperiled. At Philippi St. Paul and his companion Silas exercised the ministry of healing of deranged minds and spirits which had been so characteristic of the work of Jesus.

September 8

INCESSANT MISSIONARY ACTIVITY

READ ACTS 17:1-15.

IN the record of the missionary enterprises which followed the imprisonment and release at Philippi, we have an opportunity to learn the nature of the early preaching of St. Paul. His messages were commonly delivered first in the synagogues in the Jewish quarters. In part they were such as might reasonably attract a Jewish audience, touching as they did the nation's Messianic hopes; in part, also, they must have repelled the Jew who was unwilling to conceive of a crucified Galilean as corresponding to scriptural promises of the coming Christ. The cross was the stumbling block, yet St. Paul placed it foremost in his message. "It behooved" Christ to suffer. It was St. Paul who saw the vast significance of the Cross in itself, as the culminating act and moment in God's plan of salvation. Before St. Paul the church was apparently content to regard the Cross as a necessary prelude to the Resurrection.

September 9

ST. PAUL'S SERMON ON MARS' HILL

READ ACTS 17:16-34.

AT Athens St. Paul addressed himself to a cultivated and intellectual audience, using the privilege, and gaining the attention accorded to the philosopher of setting forth his views

of life. Such views it was Athen's chief business to hear. Very gracefully St. Paul sought a point of contact in the "Unknown God" of which an altar spoke. It testified, St. Paul assumed, to an instinct for God unsatisfied by idolatry, the God behind creation, the Source and Sustainer of life. Whose parentage the Greek poets had even acknowledged, and whom his own message concerned. To many St. Paul's opening words would have proved congenial. With such generalities he might have passed upon his way bearing the approval of his hearers. The message of the Apostle, however, involved a specific plan of salvation through the death and resurrection of Christ, and he delivered it uncompromisingly while his audience jeered and dwindled. "But certain believed."

September 10

A YEAR AND SIX MONTHS AT CORINTH

READ ACTS 18:1-17.

CORINTH was in St. Paul's day the most populous and the most representative city of Greece. It was doubtless for this reason that St. Paul chose it as the place of his longest stay. St. Paul was a town bred man, loving the life of the town and accustomed to its habits and manners of thought. There was policy, however, as well as preference in his choice of large cities as his fields of work. The city is determinative of the life of the region about it. What the city believes, the country will come in time to believe. Moreover, from a great cosmopolitan place, such as Corinth, men would go to every part of the world, and every Christian among them would carry abroad the witness to the Gospel. I Thess. 1:8 gives evidence of the way in which St. Paul's churches became on their own account centers of missionary influence.

September 11

THE END OF THE SECOND MISSIONARY JOURNEY

READ ACTS 18:18-25.

UPON the completion of eighteen months at Corinth, St. Paul left for Jerusalem by the way of Ephesus. "He went up and saluted the Church" at Jerusalem. The apostolic body was still there, and constituted the visible center of the Church's unity and organization. The primitive Church was not an aggregation of widely scattered Christian communities; it was a body of which the apostles were the acknowledged head. The apostles' teaching and fellowship was the bond which held the whole together (cf. Acts 2:42, also Acts 5:12-14). We have here the theory and practice of the organization of the Catholic Church. It is possible, and even probable, that some of the early Churches achieved a quasi independent existence, even maintaining their peculiar forms of organization, but these are to be considered departures from the norm, occasional rather than regular.

September 12

THE THIRD JOURNEY. CONFIRMATION IN EPHEBUS

READ ACTS 19:1-7.

FROM Jerusalem St. Paul went almost immediately to Antioch. After a brief stay there he entered upon his third missionary journey which brought him finally to Ephesus. The narrative of his work here presents two interesting facts. One is the continuance of the disciples of St. John the Baptist. The Jewish historian Josephus records that there was even late in the century, a sect of the followers of St. John. It seems as though the work of John Baptist was not merged into that of Jesus with the completeness the gospels suggest. The second fact is the "laying on of hands" subsequent to Baptism. The Catholic sacrament of Confirmation has scriptural antecedents. In both cases, the apostle's laying on of hands, and the Church's Confirmation, there are identical elements—the exercise of the Rite by the Church's highest authority, and the emphasis upon the bestowal of the Holy Spirit.

Some Books of the Year

THE LITERATURE OF SOCIAL WORK

BY CLINTON ROGERS WOODRUFF

(a) IN GENERAL

SOCIAL work is no longer an amateur's job. The appearance of a new volume under the auspices of the Russell Sage Foundation entitled *Education and Training for Social Work*, by Professor James H. Tufts of the University of Chicago, brings clearly before us this fact. Nor has it become wholly a professional one. Nor has its terminology been definitely determined. Professor Tufts thinks the term "social work" unfortunate, at least in many respects. Other terms are used, e.g., social administration, social engineering, social economics, but "social work" is the one most generally used and he adopts it in default of a better one. The fact that the National Conference of those engaged in the field which that term covers is now entitled "National Conference for Social Work" might be cited as practically determining the question.

At the invitation of the Association of Training Schools for Professional Social Work, the Russell Sage Foundation undertook to have a survey made of the situation and asked Dr. Tufts, who is Professor of Philosophy in the University of Chicago, to do the work. He has divided his survey into two parts, namely, the field of social work, wherein he considers the purposes and aims of social service effort and inquires whether or not it should extend and deepen its investigations and treatment; and the problems of education and training, wherein he discusses the possibility of benefit should the institutions of training decide to give their pupils so thorough an education as would "fit them for the larger and profounder tasks which may be conceived under the analogy of social engineering or social statesmanship."

His work will appeal chiefly to those who are already especially interested, for professional reasons, in social service, and these will find it a comprehensive survey of the present situation with much illuminating discussion of the developing possibilities of social welfare work both as a public service and as a profession.

A thirty-one page pamphlet called *Social Work, an Outline of Its Professional Aspects*, describes briefly, yet comprehensively, the various lines of activity open to the social worker and tells the sort of training necessary for work along each of these lines. It thus fills a decided need in its particular field. It is published by the American Association of Social Workers. The different kinds of social case work which have developed in the profession, including work with families, with children in and out of the schools, with delinquents, and with the physically and mentally incompetent, are reviewed.

Being, as is stated in the introduction, a discussion of "the activity of the professional social worker," the pamphlet will appeal especially to those already engaged in social work or to those who are planning to train for it.

MAN stands today at the parting of the ways, with the choice of controlling his own destiny or of being tossed about until the end of time by the blind forces of the environment in which he finds himself. This is the thesis of Professor Edward M. East, of Harvard, in his *Mankind at the Cross Roads* (published by Scribner's). His entertaining book gives an epitome of the facts upon which this conclusion is based. Dealing, as it does, with such questions as the significance of the declining birth rate, the birth rate and social progress, the welfare of the family, it is a book well worth careful reading. The author's aim is: "To present a picture of the present world situation as regards the population and food supply and to submit a forecast of the probable tendency in the future."

Anthropology is coming in for a fair degree of discussion these days, thanks to the efforts of state governments and notoriety seeking men who are endeavoring to determine scientific facts by acts of the legislature. Anthropology, as the study of man, is obviously "the proper study of mankind," and this is the subject to which Professor Alfred Marston Tozzer devotes himself in his book, *Social Origins and Social Continuities* (Macmillan's). It is a book for laymen and

embodies the Lowell Lectures for 1924. It deals with the elementary and fundamental principles and facts concerning man in his relationships with his fellow beings. Professor Tozzer, who has had a wide experience with primitive people, has a high regard for them, concluding the main portion of his book with the statement that the savage is a rational being, morally sound, and in every respect worthy of a place in the Universal Brotherhood of Man. In another place he says: "Since the end of Paleolithic time, 10,000 or more years ago, man has remained physically almost at a standstill. The cultural history of man is, however, quite a different story from that of his physical body. His civilization can be said to have been well started only about the time when he became physically similar to what he is today. For about forty-nine-fiftieths of man's existence he has had no agricultural life, no domestic animals, and only the crudest of industries."

THE TWO CITIES. By M. D. Petre, New York: Longmans, Green & Co.

Can an English, a French, or a German statesman work for all the world and remain true to the interests of his own country? Is the building of a national city compatible with the building of a human city? It can be done, Petre declares, but only by one whose pride in his own country transcends the pride of the ordinary politician; he must desire a great moral leadership and he must develop those elements of nobility and disinterestedness "which are plentiful enough to the eyes that choose to look for them."

It is from this point of view that this small but illuminating volume of essays deals with the conflicting claims of humanity and nationalism; of religion or idealism, and patriotism; of social peace and class rivalry.

The book abounds with pregnant sentences. Here is one: "The other worldliness of Christianity is not necessarily a mere credit system which leaves the bills of a suffering world to be paid at a bank on the other side of the grave. It is consistent with zeal for social and material betterment."

It is almost unnecessary to add that the Two Cities which he takes as his text are the two cities to which St. Augustine referred; the earthly city and the celestial city; the City of Self, the City of Self Sacrifice.

(b) IN THE CHURCH

IN HIS highly helpful brochure, *Social Service Through the Parish*, published by the Department of Christian Social Service of the National Council, Dr. Jeffery R. Brackett says: "We cannot stress too much the importance for the Church of the principle which we have already laid down, that the Church should use as regular professional workers such persons only as measure up well, in effectiveness, with those who are employed in the best agencies. There are many examples of excellent social workers used by Churches and Church agencies. Illustrations can be given of improvement in Church agencies. Thus one institution under Church auspices for the care of unmarried young mothers begins its last annual report with a statement of the value to all concerned in its work, especially to the mothers themselves, of the use of full, carefully prepared records and other features of good social case work—a tribute which could not have been written there a decade earlier."

He is of the opinion that the Church generally has probably lingered behind the leading social agencies, in the professional standing of regular workers, because of a tendency to overestimate such natural gifts as goodness in comparison with unsound training. In support of this view he says an intelligent volunteer worker in family welfare, Red Cross, and her church, writes in her impression of the National Conference of Social Work, that increasing stress is being laid on spiritual values; and adds, "What is even more on my mind is that the Church agencies are not becoming more disciplined. I do worry very much about the bad work that is done by good people."

An observer with unusual opportunities to know about social workers of all kinds and the compensations which they receive, speaks of "the Church worker type," as those who may be devoted Christians, interested in religious work, but who are not trained in social theory and technique. Such persons,

she says, are only half prepared. "I certainly would like to do anything I can to assist in raising the standards of social work done by the Church." She adds the suggestive wish that Church leaders would follow the leaders in medical social service. These are giving their regular workers a preparation from two points of view, one being a view of what may be called general or fundamental social work, the other the point of view of hospital administration and work. So Church leaders should insist that their regular paid parish social workers shall be equipped with training in social work and shall also understand the approach to social work through special problems of Church administration and service.

Another book in the same class is *Chapters in Social History*, by the Rev. Henry S. Spalding, S.J. (published by D. C. Heath & Co.), which, although a text book, is good general reading. Father Spalding believes that we can learn much from the past and proceeds to show how we can. He points out that there are two methods pursued by writers of history: the presentation of salient movements, and the study of the lives of leaders in social thought. He has adopted the former. The early chapters show how man was led by Catholic influences from slavery through serfdom to final freedom. Considerable attention is given to an exposition of the good performed by the monks of the early and middle ages in rendering freedom available for civilization and culture. The social conditions of Europe prior to the Reformation are contrasted with those which followed that upheaval. The power for good exercised by the various guilds is emphasized by the deplorable state of the lower classes of society when they passed away. The whole treatment is from the Roman point of view, but, none the less, helpful and suggestive.

FLOYD KEELER, in his *Catholic Medical Missions*, gives a really stirring account of what the Roman Catholics are doing in the field of medical missions and builds up a strong argument for a general advance, which has as strong and compelling appeal to the adherents of our own Church as to his. In his chapter on Non-Catholic missions he has this to say: "The English Catholic body has done wonderful work at home, and in proportion to its numbers has not been behind in the foreign field After making all such allowances, English Catholicism has done wonderfully well. When we in America measure up proportionately, the story of Catholic missions will be a different and more cheering tale." At first reading one would think his reference was to the Anglican Catholic Church Work, but not so. To Mr. Keeler Catholicism and Romanism are convertible terms, but he takes good care only to use the former term. Indeed what would otherwise be a real contribution to the discussion of foreign missionary work along medical missionary lines is marred by a latent partisanship that has no justification in such a book. (The Macmillan Co. \$2.50.)

SIR WILLIAM J. ASHLEY, the distinguished English economist, has gathered into a most helpful little volume, under the title *The Christian Outlook*, some of his addresses delivered during the past ten years (Longmans, Green & Co., New York & London). The subtitle is "Being the Sermons of an Economist." The nine addresses outline what he regards as the Christian attitude towards life, and especially its bearing on modern economic and social questions.

(c) SOCIAL PROGRESS

EVERYONE has his own conception of idealism, and Gustavus Myers has his. One may differ with it in whole or in part, but he will find his *History of American Idealism* (Boni & Liveright, New York) most stimulating. Beginning with the establishment of religious freedom, which the United States was the first nation to guarantee, the American people have been engaged in a succession of accomplishments, which Myers regards as idealistic, one leading to another. Consecutively they overthrew the monarchical idea; effaced aristocracy; warred against ignorance; uprooted slavery at a terrible cost of life and treasure; made the arts democratic; helped other peoples throw off the shackles of despotism; put their whole strength to the saving of democracy in Europe; fought against greed and plutocracy; and accomplished many other similar deeds which are detailed at length and most strikingly.

Another stimulating book from the same firm of publishers

is V. F. Calverton's *The Newer Spirit*, in which he approaches literature from the sociological point of view. He believes that a glance at the literature of any country in which the proletariat has become a force in the social organization will reveal how very marked the literature has become by its rise. It affords the same themes, as elevated and sublime as the older civilizations.

(d) SPECIAL PROBLEMS

TWO excellent publications dealing with marriage have been published by The Russell Sage Foundation. One is entitled *Child Marriages* and is written by Mary E. Richmond and Fred S. Hall, both of the Foundation Staff. The other is *Medical Certification for Marriage*, by Mr. Hall, an account of the administration of the Wisconsin Eugenic Marriage Law, under the terms of which no man applying could receive a marriage license unless provided with a physician's certificate attesting that he was free from acquired venereal disease. Mr. Hall has arranged the data with care and his conclusions carry weight. *Child Marriages* gives much needed information about too early marriages. Too many fail to realize what a serious problem this is. As a matter of fact, more than two-thirds of a million people in the United States have been child brides or married to child brides—that is, one less than sixteen years—most of whom are native white of native parentage. This book is one to be read by all who have aught to do with marriage in any way, shape, or form.

FAMILY WELFARE WORK IN A METROPOLITAN COMMUNITY. By Sophonisba Preston Breckinridge. Chicago: University of Chicago Press.

Case work is the order of the day. Charity is no longer dispensed by general rules and regulation, but each case is made the subject of special study—at least in modern cities and societies. An elderly infirm man who makes and sells forks is treated differently from a Polish metal worker who is ill. A stove repair worker who had been mentally ill and after treatment at a state hospital is once more at home, represents a different problem from a mental defective and his wife who is diagnosed as constitutionally inferior.

This case book is designed for students, but priests, deaconesses, and Church social workers generally will find it in the highest degree helpful. Miss Breckinridge, who has prepared it—and she has done a good piece of work—is well known for her active and intelligent interest in civic and philanthropic work. She is an associate professor in the Graduate School of Social Service Administration and Dean in the Colleges of Arts, Literature, and Science in the University of Chicago; Secretary of the Immigrants' Protective League, and author of books on social questions. This volume is one of a series of books in the social service field edited by the Faculty of the Graduate School of Social Service Administration. It represents sympathetic, experienced, scientific, inductive study of the different problems which so abound in modern society.

YOUTH IN CONFLICT. By Miriam Van Waters, New York: The Republic Publishing Co. Paper \$1; Boards \$1.50.

Here we have an outstanding contribution to current social problems, based on facts and experience. It is not an attempt at solution. It is a description of the forces in conflict, youth vs. age; the moving vs. the static. It is designed to arouse insight; to quicken creative imagination in social workers, parents, teachers, in fact in all who yearn to assist youth through "his age-long conflict."

Dr. Van Waters, who is a devoted Churchwoman, is officially the referee of the Juvenile Court in Los Angeles. She is qualified by experience and fitted by temperament to be the interpreter of youth in conflict. Every day her court is thronged with boys and girls who have gone a step too far. With them come the parents and teachers, the probation officers and social workers. Case after case is heard. The object, however, is not only to determine and punish guilt. It is to find out why. Working in such a laboratory, year in and year out, it is not surprising that an investigator possessed of rich gifts of insight and expression has succeeded in discovering and recording many illuminating and important truths about youth and its conflict in social relationship in a way that will prove helpful the country over. Nor is it strange that, given a rare literary talent, she has made an absorbingly interesting book out of such vividly dramatic material. Indeed the book is quite as interesting as a modern novel, far more so than many.

GREAT HAVE BEEN the changes of the last few years in every corner of the field of industry, and no group has been more vitally affected by these changes than the women wage earners. Alice Henry, in her *Women and the Labor Movement* (Geo. H. Doran Co., New York), gives a clear, concise, and interesting record of the employment of women in the industries of the United States. She writes with first hand knowledge and with the coöperation of those who have been responsible for latter day developments.

(e) POLITICAL AND CIVIC

In his *History of Political Thought*, Professor Raymond G. Gettell, of the University of California, analyzes the doctrines of the leading political thinkers from the earliest times to the present day. Since no school of political thinking can be an isolated unit in itself, he has emphasized throughout the interrelations between the various systems. He has also showed the relation of political thought to the actual institutions existing at various periods, and that political thought may not be falsely separated from its surroundings, it is considered in relation to the philosophic, scientific, and economic backgrounds of its time. The book supplies the historical background from which present political institutions can be understood, and how nations can best govern themselves. (The Century Co.)

(f) RURAL PROBLEMS

A striking volume in the psychology of rural developments is Dr. James Mickel Williams' *Our Rural Heritage* (published by Alfred A. Knopf). Dr. Williams, professor of sociology at Hobart, studies the psychological processes by which our rural population has developed from simple beginnings to its present advanced organization. It is the first attempt so far as we know to explain historically the attitude and beliefs of the rural populations of the United States. It proceeds inductively and is based on wide field studies and extensive statistical analysis. Economic and psychological facts are carefully correlated.

(g) PERSONAL STORIES

Americans perhaps know more of Wedgewood ware than they do of the present head and representative of the great potteries. Colonel Josiah C. Wedgewood, D.S.O., M.P., truly deserves the honors and titles he has achieved. He was a member of Ramsay MacDonald's Cabinet, and in the words of the *London Times*, "served in the Boer War, on the Western Front, and landed at Gallipoli from the River Clyde and proceeded uphill afterwards until such time as he had to be carried down." His *Essays and Adventures of a Labour M. P.* (B. W. Huebsch, Inc., New York) are dedicated "to all who love freedom and adventure" and they deal mainly with the Single Tax, to which the redoubtable Colonel is devoted heart and soul.

FICTION—CHILDREN

WHITE INDIAN. By Edwin L. Sabin. Philadelphia: Geo. W. Jacobs & Co. \$2.

A well told story of a young Englishman who, under the spur of disappointed love, takes to western mountain life and makes a Nez Percé woman his squaw. It transpires that his disappointment was illusory and he has the chance—after common custom—of leaving his squaw and of realizing his earlier dream. Happily he has a conscience, and the joyous outcome is not obtained by unfaithfulness to his red wife.

MAY FAIR. By Michael Arlen. New York: Geo. H. Doran Co.

A series of short stories, purporting to reveal conditions in the heart of London during the fifteenth and sixteenth years of the reign of George V. The stories read as if the writer was seeking to be striking and to employ a literary style to which he is unequal. Sometimes he is striking and interesting but on the whole the book is very uneven. To uneducated readers it will be difficult.

WHITE TRAIL'S END. By Theodore Von Ziekursch. Philadelphia: Macrae, Smith Co.

A story of the North with its woods and wastes and its primitive mannered people, this tale is not so closely motivated as to make it unenjoyable for summer reading.

LITTLE SNOW WHITE, by Ferd Gregorovius, published by the Christopher Publishing House, Boston, at \$1.50, is a volume of familiar fairy tales told in verse and illustrated with a number of colored plates. It should give pleasure to young readers.

THE MODERN LIBERAL JEW AND HIS RELIGION

THE WONDER OF LIFE. By Joel Blau. New York: The Macmillan Co. \$2.

STRANGER THAN FICTION: A Short History of the Jews. Written and Illustrated by Lewis Browne. New York: The Macmillan Co. \$2.50.

HOW THE JEWS WILL RECLAIM JESUS. By Harry A. Wolfson, Harvard University. (Written as an Introductory Essay to *Jesus As Others Saw Him*, by Joseph Jacobs.) Bernard G. Richards Co.

Rabbi Blau has written a brief volume of Five Minute Sermons. In Reformed Judaism, where so much depends upon the sermon, there is a high level of homiletic excellence, as this volume testifies. It is a Jew who speaks from these pages, fierce, throbbing, keenly interested in himself—yet without noisome self-consciousness—alive with a burning faith to which utterance must be given, individualistic, idealistic, spiritual. If the non-Jew would learn of the spiritual babulism of present-day Liberal Jewry, this easily-read volume will be his guide.

If the Christian would read of the people's own history of their history, let him turn to *Stranger than Fiction*. There is nothing stale or torpid or trite in the ever-new story of an age-long appreciation by Israel of God's vocation. This "Child's History" is for the people who are the Children *par excellence*. Simply told, uniquely illustrated, it conveys the charm it tries both to express and record, the vital, breathing veneration of his past which makes the Jew, ex-slave though he be, a king in his own right. Much safer for the soul is pride in ancestry than pride in self-achievement.

In this book there appears "Joshua of Nazareth" who, under his more familiar name, is the subject of Dr. Wolfson's short essay. This is brilliant work. "Throughout the history of religious controversies between Christians and Jews in the Middle Ages, Christianity was on the defensive." Now that is true; but who has pointed it out before? "Today we Jews have taken the burden of proof upon ourselves." Dr. Wolfson writes, "We ask ourselves, Why did our forefathers not accept Jesus?" "What we should really like to know is, What is exactly meant by the question of the Jewish acceptance of Jesus." He further writes: "The present day problem of the Jewish acceptance of Jesus should be treated as a problem of the reclamation of a lost literature rather than that of the recognition of a new moral philosophy which is needful for our salvation." It is precisely this for which the author argues. Perhaps the thesis may best be put as he phrases it. "Then in a cloistered synagogue in a re-Judaized Galilee a sage continuing the traditions of an ancient rabbi, will con over a new tome which will be an old tome revised . . . Then he will weave in a story in the fashion of a Haggadah: 'Come and see, how great is the power of Israel. Once there was a child in Galilee. He was taken captive and carried off into the great city of Rome. There they made a God of him; but some say they made him only a son of God, and others say only a prophet of God. They built temples and churches to his name in every land, and each nation worshipped him according to its tongue. . . . But the mind of the child was not at rest until he returned to Galilee and saw his name inscribed in an ancient tome among the names of his castigated Pharisees. It is this which Scripture says:—and here an apt or an inapt quotation from the Scripture will follow. This is how the Jews will reclaim Jesus.'"

A VERY STRIKING, weird, and pathetic series of five poems by "a Jewess" is entitled LETTERS TO JESUS. The poem-letters embody the cry of Jewry to her "brother," whom she cannot acclaim as Son of God, but in whom she perceives a "Universal Soul." They are a plea for peace, for understanding, for kinship. They are the frenzied outpouring of a mind that, we believe, like St. Augustine, will never find rest, until it finds it in One who says to all humanity, "Come unto Me and I will give you rest." [Lincoln Press Co., Dayton, Ohio, 25 cts.]

OTHER NON-CHRISTIAN RELIGIONS

THE MYSTERY-RELIGIONS AND CHRISTIANITY: A Study in the Religious Background of Early Christianity. By S. Angus, St. Andrew's College, Sydney, Australia. New York: Charles Scribner's Sons. \$3.50.

There is scarcely any province in the field of Christian origins which is today more vitally the concern of students than the question of the relation of the Mystery Cults to nascent Christianity. To realize the importance of the questions involved, it is necessary only to refer to the poignant self-revelation of Dr. McConnell's *Confessions of an Old Priest*, Bishop Gore's remarks *passim* in his trilogy, a galaxy of German writers on the subject, Preserved Smith's *History of Christian Theophagy*, and the like. There are several streams

of interest concurrent to the general situation. One would eviscerate Christianity of any unique character, by saying that, whatever the religion of Jesus might have been, we cannot know it, as "historic Christianity" was, as a matter of fact, the creation of a keen-minded, ecclesiastical statesman, who made a new syncretic religion by borrowing from the "Mysteries"—Paul. Another contributing stream of investigation seeks to detach Christianity, as a Gentile phenomenon in the world-history of religion and culture, from any dependence upon Judaism and the Semite. Both these streams of interest flow together to the common end of attempting a dependence of Christianity upon the Pagan Mysteries.

It is high time that a sane and searching examination of the evidence be put into the hands of Christian students. Our author has acquitted himself admirably of this task. He has a balance in the estimate of evidence and an objectivity which make for the highest type of true scholarship. The arrangement of his book is, in epitome, as follows: After a chapter on "orientation," he defines the term *mystery-religion* historically, then discusses the three stages of a Mystery. Two chapters (IV and V) are given over to The Appeal of the Mystery Religion. Chapter VI discusses their weaknesses, and the last (VII) summarizes the causes, carefully analyzed, of the Victory of Christianity. An adequate bibliography and index conclude the volume.

Some of the defects of the book appear in the absence of a careful scrutiny as to origins and chronology. The vexed question as to the comparative ages of the data is not sufficiently entered into. Again, even with the self-imposed limitations of the investigation, more attention needs to be given to the relation between current Judaism in all its types, nascent Christianity, and the mystery cults.

The merits of the book are conspicuous. It is amply, and carefully, documented. The author is conversant with all pertinent literature of the day. He not only knows but "feels" his subject: the priceless gift of sympathy is his, by which alone the shy secrets of past history are surrendered. He is an intellectual ascetic: he denies himself the easy indulgence in too-persuasive and solicitous solutions which the facts do not fully warrant. Above all, his honesty and intellectual integrity stand out conspicuously; no prejudice of conviction sways his interpretation of evidence. The book reads well, and no one will find this treatment of really vital questions given in a less vital way than the subject matter merits. It is a great pleasure warmly to recommend this essay to Churchmen.

THE LIVING RELIGIONS OF THE WORLD. By the Rev. John A. Maynard, M. A., Ph.D., D.D. Milwaukee: Morehouse Publishing Co. Price \$1.25.

This is the latest addition to the Biblical and Oriental Series, under the general editorship of the Rev. S. A. B. Mercer, D.D. It is also one of the most useful volumes of that invaluable series. The old idea that non-Christian religions are to be fought, root and branch, as enemies of the Christian religion, is long since exploded. Dr. Maynard here presents a view of those religions calculated to give one an adequate understanding of the position of each. Animism, Buddhism, Hinduism, the Religions of China and Tibet and of Japan, Judaism, and Islam, are here presented, not as bogies, but as philosophies to be understood. In a final chapter entitled Conclusion, some exceedingly necessary reminders to Christians are given. "The question of the relation of the Christian religion to non-Christian faiths is not one of adaptation of the former to other forms of the Quest of Man after God. It is a question of integration. The Christian message should be such that a Hindu may rightly think that he can best be himself, as a Hindu, when he is also a Christian." Twelve tests of the adequacy of a religion are named. "If these principles are granted," concludes the author, "Buddhism, Hinduism, and even Islam, fail before some of the tests. Christianity, as we understand it, passes them all."

CHRISTIAN MISSIONS AND ORIENTAL CIVILIZATIONS: A STUDY IN CULTURAL CONTACT. The Reactions of Non-Christian Peoples to Protestant Missions from the standpoint of Individual and Group Behaviour: Outline, Materials, Problems, and Tentative Interpretations. By Maurice T. Price, Ph.D., Shanghai, China.

In the light of the present anti-western agitation in the East this book, the first of a possible projected series on the same general question, has a timeliness and pertinence that must gain it recognition. It has no "axe to grind," for the tone is as impartial and objective as that of any good scientist. Few missionaries can so abstract themselves from their work as to gain this kind of purview, with its sympathetic understanding, its objectivity, and its relentless examination of germane data. There are very few "conclusions," for the

volume offers the reader the winnowed results and siftings of vast amounts of material. He is left to view it all with the writer's eyes, as a psychologist interested purely in the interrelation and impact of propagandist and resident cultures, both group to group, and individual to individual. The vast welter of conflicting motives, missionary and native, the conflict of rival ideals, the mismanagement of those whose zeal is not equal to their tact, the analyses of missionary technique and methods, all these the reader can study, ponder over, and profit by from the careful use of this volume. It is to be hoped that Dr. Price will follow it with at least another volume, for he has done a unique piece of work, of interest not only to missionaries, but to all of us who would understand the missionary's problems, successes, and failures.

REUNION PROBLEMS

CHURCH AND CHAPEL; What Each may Learn from the Other. "By One Who has Served Both." London: S. P. C. K. New York: Macmillan.

Ignorance of the other man's position, condition, practices, and, generally, his mode of being, is responsible for more misunderstanding than possibly all other things: and criticism is usually a very good thing. For these reasons it is very advisable for Churchmen to read this little book carefully and sympathetically, as an approach to the "epoch of Reunion," that the author predicts.

While "Church" may know "Chapel" a little better in America than in England, where the book was written, still there is a woeful, mutual ignorance between the two in this country. The Protestant bodies have many most excellent practices which, if adapted to the Church, would be very valuable to the Church, and attractive to many persons outside her fold. Of some of these, particularly as they appear in England, the writer tells us: and he criticizes some of the things that we do that are not so well for us as other things might be. Of course, he is rather impartial in finding, both in "Church" and in "Chapel," excellencies and things to amend; and there is a feeling of fairness about the book that makes it all the more worth reading.

FOREIGN COMMUNIONS

ORIENTALIA CHRISTIANA. Vol. III, No. 13: *La Grecia nell'Italia meridionale*. By the Rev. A. Vaccari, S. J., pp. 1-57; vol. IV, No. 14: *L'aide Pontificale aux Enfants affamés de Russie*. By the Rev. M. d'Herbigny, S. J., pp. 1-80 (with 86 photographs); No. 15: *Après la mort du Patriarche Tykhon: les patriarchats de Constantinople et de Moscou*, etc. By the same, pp. 1-88; No. 16: *Libri et Documenta recentiora de Oriente*. By the Rev. Fathers of the S. J. Schweige, d'Herbigny, de Belloy, Hofmann, pp. 1-116, 1925. Published by the Pontificio Istituto Orientale Plagga della Pilotta, 35, Rome, Italy, 1925.

The last few numbers of *Orientalia Christiana* are of varying interest. Fr. Vaccari presents an unusual study of Byzantine influences in southern and middle Italy, during and since the Middle Ages—historical, theological, linguistic. Fr. Herbigny writes a graphic account of famine conditions in Russia with a glowing tribute to the pontifical relief commission's work. The essay is adorned with the most gruesome and ghastly photographs of actual cases that the reviewer has ever seen. The same writer (in No. 15) reviews and discusses the recent trend of Eastern events; the death of his Holiness, the Patriarch Tikhon, and the ensuing problems, the Anglo-Orthodox relations in view of a possible Pan-Orthodox Ecumenical Council, and the Slavic and Greek Orthodox in America. In No. 16 (Vol. IV-3) Fr. Schweigl has gone to great trouble to ascertain the Soviet teaching and legal practice in regard to the family, while Fr. d'Herbigny writes on the geography of the Soviet movement. Fr. de Belloy has obtained some data in regard to Bolshevik activity in Asia. Of outstanding value to all who are interested in Oriental Christianity is the section on Oriental Church History by Fr. Hofmann (pp. 201-222) in which he reviews the recent literature on the subject. Of equal importance is the polyglot section of book reviews (pp. 223-269) which are usually done by specialists, each of whom write in the tongue most convenient to him. *Orientalia Christiana* is rapidly becoming indispensable to all who would keep in touch with Eastern Christianity or would know the course of Roman relations with it.

Recent members of the KAIKE KTSIS show the continued lively interest in the Union of Young People's Societies of the Orthodox Church in Greece. The work seems to be flourishing apace under the wise leadership of the Rev. Angelos Neslotes, the present President. The movement was begun some years ago by the late Fr. Markos Tsaktanis, a parish priest in Athens, and is a symbol of the vigorous way in which modern Greek

orthodoxy is addressing itself to the task of attracting, holding, and inspiring the younger generation.

There is a great deal of Orthodox agitation against the Unit propaganda which is now making itself felt in Athens. In the last few issues of the clerical organ of Athens, the *IEROS SYNDESMOS*, there have been many references to it. The Orthodox clergy are much concerned. Meetings have been held and addressed, much interest created in the question, and a thorough going program of a particularly Orthodox character initiated. Among other things there is apparent a desire to re-establish essentially Greek Orthodox customs and usages, by way of protest against the seductive charms of innovating Papal Christianity.

UNA SANCTA: *Zeitschrift des Hochkirchliche Oekumenischen Bundes*. March 1925, Heft 3.

INTERNATIONAL KIRCHLICHE ZEITSCHRIFT, January-March 1925, No. 1.

This third number of a most interesting magazine, published by the High Church Union of Germany, continues to carry out the ideals it expressed and exemplified in its first number. It is nothing if not solid. It is nothing if not Catholic in its ideals. The first article, on the Suffering of the Body of Christ, by Dr. Glinz, sets the tone to this issue. Spiritual interpretations of the meaning of fasting (Wehrle) and the Crucifixion (Gittner) show the instinct for reclamation of the rich heritage of Catholic liturgical life. Auber continues his highly sympathetic and detailed review of Knox's *Catholic Movement*, and the Miscellanies and random notes are all consistent in their emphasis with the general purpose of the Union. Attention is drawn to the new editor: Mr. W. Froboese, Charlottenburg 4, Kantstrasse 129-A.

In the current number of *Kirchliche Zeitschrift* there is a most useful epitome of documents bearing on reunion related to the Old Catholics (pages 3 to 21) and those, primarily of the Anglican Church, on the same subject (through page 26). Dr. E. Gaugler concludes his essay on The Meaning of the Church in Johannine Literature with the words: "John also helped to set the pace for Catholicism, but it was a pure Catholicism" (page 42). The last third of the issue is concerned with a chronicle of happenings, primarily having to do with reunion, and with some excellent, if brief, book reviews. Particularly useful is that on Rauer, *Die 'Schwachen' in Korinthus und Rom* (pages 59-61).

PROTESTANT VIEWS OF RELIGION

WHY THE CHURCH? What is its Contribution to the Promotion of the Christian Way of Life in the World? Published for the National Conference on the Christian Way of Life by the Association Press.

This book of 104 pages is the preliminary edition of a syllabus of questions for use by discussion classes. It is a preliminary edition because it is hoped that those who read it and use it will make sufficient criticisms and suggestions to justify a revision, richer and more valuable because constructively dealt with by various individuals and groups. It represents a considerable amount of work on the part of the Commission responsible for it, and it requires equally serious attention from those who would use it profitably. A set of questions designed simply to stimulate thought, especially thought about things usually taken for granted, does not lend itself readily to filling in odd moments or to diverting tired minds or bodies. Its main objective is to get people to evaluate the Church in its various aspects and relationships.

If it asks "Why the Church? Why have the Church at all?" it does so not to suggest that it had better be disposed of and supplanted by some other agency, but to arouse people to the fact that the Church has a reason for its existence, and a purpose and work before it, and, therefore, cannot rightly be merely accepted and the acceptance be dismissed from further consideration. The latter part of the introduction, intended to mollify objection to the title, and suggestive of a position not evident in the rest of the book, states that a large part of Christendom—meaning the Catholic groups—could answer the question, "Why the Church?" in a simple and categorical fashion. That is exactly the reason why such a book as this has a place and is needed. Simple and categorical answers, however true, do not win men, nor do they arouse the human spirit to that warmth and sympathy of understanding which issues forth in enthusiastic endeavor. It is because the Church has been taken for granted, and docilely received by so many of her children, that it has come to be regarded by them and others as the means of grace and salvation for its members (as indeed it is) apart from the essential responsibility which such blessing imposes of using, applying, imparting to the

world. *Cruz medicina mundi*—not merely for those who receive it, but, through them, to all mankind. "Why the Church?" is meant to suggest so much more than a dogmatic answer or an objection to a dogmatic answer.

The questions in the syllabus are stimulating. The quotations appended to them are irritating and, on the whole, not helpful. The quotations all bear on the points raised and represent wide reading and considerable industry. "They are presented," we are told in the introduction, "simply as illustrations of what is being thought and said by persons whose judgment is entitled to consideration." But one raises the question immediately of why match opinion with opinion? That is the method of petty argument that never arrives anywhere. It may be interesting to know that all these opinions exist, but without being given the bases for the opinions, they are useless. In some cases they are distressingly futile because the only authority some of the authors claim is the authority of an arrant individualism. One may rightly question the educational theory that seeks merely to arouse discussion, especially discussion that consists chiefly of opinion. Education, like all other rational things, must lead somewhere, must have objectives. It should furnish standards and norms that touch fundamental principles and get one away from particulars into universals.

A more helpful method would have been to put in close conjunction with the questions raised in the syllabus the fundamental principles on which varying answers are built. These would include things in the Bible and their historical settings, facts of history with their diverse interpretations, concepts of philosophy and theology and science which have occupied the thoughts of outstanding men and schools. The help given to the discussion of the questions would thus be in the direction of coordination, of putting the particular aspects of the subject into larger settings and relationships, and of giving perspective and a sense of the whole. Such a method would, at most, help to get each position understood by the other, and that is half the task of unity.

The general background of the book is that of liberal Protestantism, but in raising questions for discussion such a bias, unintentional and unobtrusive as it is, does not prevent the book's being of use to all sorts of groups. The failure of the book to give adequate direction to discussion is its chief, serious lack. But there are few who cannot use it with profit.

P. G.

THE CHURCH OF THE SPIRIT, A Brief Survey of the Spiritual Tradition in Christianity. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. New York: The Macmillan Co. \$2.

The Church of the Spirit cannot be said to be unknown to Institutional Christianity. From the earliest times the vision of the larger sphere of God's love and grace, embracing every soul in every circumstance that turns to Him, has been described by our saints and revered in our tradition. In the present instance, however, the title is a controversial one. Professor Peabody seeks to isolate what appears to him to be the Church of the Spirit, meaning the true Church of our Lord, and to trace its course, its influence, and its glories in all ages. Occasionally he finds it present in and through organized Christianity, but, in the main, he defines it in violent contrast to creeds, theology, and order. He is a very beautiful and persuasive writer. The more the pity, then, that his apparently profound ignorance of the fundamental sacramental principles of our life, together with his one-sided, "spiristic" viewpoint, utterly spoil an otherwise rather splendid thesis.

For the necessity of creeds, he makes such a very good apologia, that we gained heart, but there followed the inevitable sentence, "Fixity in one's creed is possible only to a closed mind," which sounds nowadays very much like saying "Fixity in one's identity is possible only to a maniac."

What influence the Church of God with her apostolic succession, her sacraments and her creeds, has had upon spiritual growth and flower the world over, can never, of course, be measured. But it may be fairly suggested that that influence has been far greater than Professor Peabody's "Church of the Spirit," which has really been indebted to the Church for its existence. It seems very probable that, in his haste, he has put the proverbial cart before the horse.

W. C. T.

STUDIES IN CRITICISM AND REVELATION: by Thomas Jollie Smith, D.D., New York: Fleming H. Revell Co. \$1.50.

The author is Professor of Hebrew and Old Testament Studies in the University of Melbourne. He is a spiritual kinsman of Prof. Machen of Princeton. In the lectures which comprise the body of his book he traces present day Modernism

to the historical criticism of Wellhausen and brands it as wholly rationalistic because based on the denial of the possibility of supernatural intervention. "It mutilates religion to such an extent that what it leaves is not worth having."

A brief foreword by the pastor of the London City Temple gives as good a criticism of the book as could come from any reviewer. Dr. Norwood praises the author's wholesomeness of spirit, his uncompromising conviction and vigor of reasoning, but he adds: "He regards the modern critical movement far too entirely as if it were only a hostile thing, and he expects a far too complete return to an attitude towards the Bible from which many have moved away irretrievably." "Much of the modern critical movement has been extreme and unfair," and "there must be a saner recognition of the historical accuracy and essential inspiration of the Bible." For this same recognition Dr. Smith pleads, but he weakens his argument by demanding a theory of inspiration which takes little or no account of the well established results of a moderate criticism really scientific and frankly sympathetic to the difficulties presented by a student of comparative religion.

As an antidote to a polemic such as this, one may commend such a brochure as Bishop Gore's *Doctrine of the Infallible Book*. As a study of Modernism more sane in spirit and catholic in charity one may cite Dr. Hall's *Christianity and Modernism*. Both show the tremendous advantage of defending a faith which has back of it the witness of Christian experience and the wholeness of Catholic truth, rather than the support of man-made theories.

Controversies which began by being doctrinal have too often degenerated into the bitterness of personal antagonisms. Compare Dr. Machen's spirit—that of the controversial advocate—with Dr. Hall's method—that of the Christian apologist—and the difference is manifest. Even Dr. Fosdick, who began as a constructive teacher, has sometimes been pushed by controversy into an attitude of destructive antagonism. The present volume does not indulge in personalities, but its argument is of the rigidly mechanical type that verges upon "Machenism," and is but a step short of individual attack.

THE NEW ORTHODOXY. By Edward Scribner Ames. University of Chicago: Chicago Press.

This very popular essay of Dr. Ames has now reached its second edition. It is perhaps the best small volume of its kind, and can serve well to introduce people of a different mind to the study of a type of Liberal Protestantism, which its author chooses to term New Orthodoxy. One is tempted to say that the title shares one of the qualities of a genuine guinea pig—for the exposition herein contained is not "new," nor by the wildest stretch of imagination could it be called "orthodox." It is difficult to know what to say about it in brief compass. The book is certainly challenging, if by that much used word is meant that it inspires one to fight. The chief problem is not an arousal of the bellicose instinct, but the problem of getting any common ground to stand on before the battle begins. There is so much blithe serenity in the author's assumptions: "Do you believe in God? Meaning: Do you trust life? Do you think that there are some things better than others?" (page xxii); "It is not impossible that future historians will regard Protestantism as coming to its close with the end of the Nineteenth Century as a vital ascending type of religion" (page 10); "Indeed, the Christian life may be regarded as just life itself at its best" (page 11); "In our culture the highest religion is Christianity" (page 12); "Religion is for Him (our Lord) the maintenance of this attitude of respect for life" (page 16); and the like. These excerpts may garble the thought of the writer, but they are not entirely unfair as examples of the easy assumption of highly disputable statements. No brief summary can do justice either to the contentions of the writer, or to the reviewer's distaste in reading them. It is not clear; it is not concise; its definitions are so cloudy and inclusive as to give, at the best, a very vague impression. The reader suffers from a question that continually pops up. Just exactly what is the author driving at? Have the dogmas of a new alleged religion named Science supplanted the convictions of historic Christendom?

CRAFTSMEN OF THE SOUL. By Gaius Glenn Atkins, D. D. New York: Fleming H. Revell Co. \$1.50.

A book of sermons by a popular Detroit preacher of the Congregationalist body, literary in quality, showing good taste and fine culture, urging that those who "seek and strive to walk life's highest levels must needs take Jesus Christ as their ideal pattern." The contents of this book are characteristic of the better type of Protestant sermons of inspirational quality.

THE WEIGHT OF A WORD. By James L. Gordon, D.D. New York: Fleming H. Revell Co. \$1.50.

A volume of addresses by the popular preacher of a Congregational Church in the down-town section of San Francisco. It gives one to wonder. The average Sunday congregation at the church is over 1,800, the average of men to women is over fifty per cent. An aggregate of about 8,000 people are attracted each week to the various meetings, lectures, and addresses given at the church. Yet these sermons are mere platitudinous generalities about greatness, happiness, art, organization, youth, worry, and what not. They are unquestionably sincere. They are attractive in style. But their spiritual level is about that of a luncheon address to Kiwanis or the Rotary Club. Why do people like this type of religion? Is it because those who have something better to offer present it so unattractively that the average man finds in it no appeal? Or, is America so hopelessly "Main Street" that it is content with Chataquan culture instead of real worship?

One does not wish to criticize addresses of this character. One recognizes that if they were not "popular" they would not be delivered. But one does wish that there might be such an increase in spiritual culture among Protestant Christians that Sunday sermons in important churches might reach a higher standard than these.

ROMAN BOOKS OF RELIGION

THE MASS. By the Rev. Joseph A. Dunney. New York: The Macmillan Company. \$2.50.

One could not imagine a book on the Roman Mass more suited than this one to a young person: it is neither too simple nor too learned, and it is very attractive in form, clearly printed and lavishly illustrated. Father Dunney is the Diocesan Superintendent of Schools in Albany, and is particularly fitted, because of his knowledge of boys and girls and his enthusiastic interest in youth, to write for their instruction. He has not spared his labors, and the result is worthy of praise. Each chapter winds up with an exhortation suggested by that portion of the Mass which has just been explained and interpreted. The Anglican reader notes again how faithful is the Roman Church in instructing its youth in good old-fashioned morals. Perhaps it is true that Roman Catholics are the real Puritans nowadays.

SAINT MADELEINE SOPHIE. Foundress of The Society of the Sacred Heart, 1779 to 1865. By Maud Monahan. New York: Longmans, Green & Co. \$1.25.

France has made extensive contribution to the modern life of the Roman Church, particularly in the persons of two recently canonized saints. To those who are interested in spiritual biography, this story of a modern foundress of a religious community, who made novel departures in the traditional types of religious life then known, cannot be without great interest. This biography of St. Madeleine Sophie, endorsed by the Cardinal of Westminster, tells the story simply and clearly, utilizing much of direct quotation. Nothing can better illustrate the inner life of French Roman Catholicism than this narrative of the life of the foundress of The Sisters of the Sacred Heart.

SCIENCE AND RELIGION

SCIENCE AND RELIGION: Being the Morse Lectures for 1924. By J. Arthur Thomson, M.A., LL.D. New York: Chas. Scribner's Sons. \$2.

This is altogether a notable book—opportune, large visioned, competent—and comes from a foremost expert of natural science, having world-wide repute as such. It is true that, as might be expected of one so absorbingly devoted to natural science, Professor Thomson is not a theological expert. In particular he is more at home with what is called "natural religion" and with Protestant thought, than with revealed religion and Catholic doctrine. But he is truly large-minded, and I know of no better book for our intelligent laity who wish to learn on competent authority the real bearing of genuine natural science on the truth of Christianity in general and of its supernatural elements in particular. The book reveals a balanced mind, a large outlook, and an argument which is up-to-date and dependable. Its contents are too varied to consider in detail, and its limitations are not such as require treatment here. They are not insidious. It should be read and re-read. There are many tense passages that challenge quotation. I content myself with one: "We cannot catch 'mind' in a net whose meshes we have previously adjusted so as to catch nothing but matter. An integrated galaxy of electrons and protons cannot make the theory that there is no mind; for making the theory is mind." F. J. H.

PHILOSOPHY, PSYCHOLOGY, AND RELIGION

THE PSYCHOLOGICAL APPROACH TO RELIGION. By the Rev. W. R. Matthews, D.D., Dean of King's College, London. New York: Longmans, Green & Co. \$1.

A valuable contribution to the Liverpool Board of Divinity Publications, and particularly opportune in view of the present exploiting of the new psychology as *explaining* religion and its leading elements on purely subjective grounds—thus impugning the objective truth of Christianity. The ground is rightly taken—and is taken in two other works in hand for review at this moment, Underwood's *Conversion*, and Thomson's *Science and Religion*—that the task of science is to *describe in generalized terms* what we observe to happen in different fields of nature. Psychology, as science, does this in the mental field, and can do no more. It describes *how* the human mind is observed to act in connection with religion, but neither explains *why* nor determines the objective truth or falsity of religion. We may therefore reckon with the recent advance of psychology without anxiety, and by so doing we enlarge the intelligence with which we direct our mental activities in the practice of religion.

Dr. Matthews here treats, in three lectures, of Psychology and Belief in God, Psychology and Conversion, and Psychology and Immortality. His argument is too rich to analyze here, and I content myself with saying that, as a whole, the book constitutes an important contribution to Christian apologetics, and with several criticisms of detail.

Religion is defined as a "system of emotional tendencies affecting conduct and implying some rational thought," etc. This is one sided, for religion, while "involving emotional tendencies," is more. It is a system by which our relations to God are cultivated. Emotion plays a driving part in this, but is no more *definitive* than any other particular factor—e.g., the intellectual and volitional factors. Our author also follows the Protestant habit of confusing conversion with regeneration. Catholic doctrine clearly distinguishes them. Regeneration is our incorporation into Christ and the participation in His grace thereby secured, whereas conversion is the moral turn-about and personal integration that either leads us to put on Christ in baptism or flows from moral response to regenerating grace. He rightly says that psychologists have neglected Catholic experience in describing conversion; but his own treatment does not sufficiently avoid this one-sidedness. Confirmation is too exclusively linked up with conversion. It is really the complement of Baptism, a completion of grace, and properly *precedes* the adolescent crisis. Immortality is largely treated on lines not distinctively Christian, and defined in terms of persistence of personal life beyond the grave. Christ defined immortality in terms of life with, knowledge of God. The book needs a list of contents, and outline of its argument. F. J. H.

EXPERIENCE AND NATURE. By John Dewey. Lectures upon the Paul Carus Foundation. First Series. Chicago: Open Court Publishing Co. \$3.

Modern philosophy, as distinguished from that of previous centuries, is not so much a body of teaching as a point of view. There are few figures in the world of present-day philosophy so intriguing as John Dewey. Following upon the steps of the great Harvard men, he became their worthy disciple by emancipating himself from them. A rich personality himself, he sees life richly. A profound thinker with no bias in favor of tradition (no matter how heretical), he essays to criticize the critics of traditional thought.

Like *Human Nature and Conduct*, this is a ripe and mature book. Neither book is easy reading. There are too few windows let in to illuminate the way. Illustrative material is so tersely indicated as to be stenographic, and proves suggestive rather than directive. The reader is, however, never disappointed of his expectations, for the labor of wrestling with the writer's thought amply repays the pains of the process. Dr. Dewey is thus far a dialectician in that he busies himself with meanings and definitions, but exceeds dialectic by the very lack of precision he manifests. One passes on through the by-ways of a rich mind, over hard paths, yielding abundant digressive rewards, but ignorant alike of the point from which he sets out as of the end to which he is going.

Perhaps the most valuable part of this work is the explanation, by way of criticism, of the psychological origins of classic and medieval philosophy. If this age of our disillusionment can serve no greater purpose, it can orientate us in the world of thought with an equipment of benevolent criticism and appreciative repudiation!

CONVERSION: CHRISTIAN AND NON-CHRISTIAN. A Comparative and Psychological Study. By Alfred Clair Underwood, M.A. (Oxon), D.D., (Lond.). New York: Macmillan Co., \$2.

A persuasive, because fair, comparison of religions in their

relation to the phenomenon of conversion, with a noble exhibition of the superiority and finality of Christianity. Psychology is rightly made large use of, and rightly treated as descriptive rather than explanatory of the phenomena of conversion. None the less there are defects of detail. Many of the phenomena brought to comparison are not pertinent, but belong to vocational change rather than to conversion. Conversion and regeneration are treated as two names for the same thing—Protestant-like. St. Paul's vision of Christ seems to be reduced to a purely subjective experience.

Confirmation is linked with the adolescent period and with conversion, whereas it is a complement of Baptism and belongs to an earlier age. It is a matter of wide experience that, while a turn-about is especially possible at adolescent, such change, unless logically following on *earlier* experience, is apt to be unstable. A much larger proportion of those then first brought to religion subsequently fall away than is the case with those converted or confirmed in childhood. The child mind is susceptible of *more abiding* impressions than any other. F. J. H.

LIFE OF OUR LORD

MOUNTAIN PEAKS IN THE LIFE OF OUR LORD. By William Bancroft Hill, D.D. New York: Fleming H. Revell Co. \$1.50.

The writer is professor of Biblical literature in Vassar College and an author of one of the numerous recent books on the life of Christ. This volume is, in a way, a supplement to the more ambitious *Life of Christ*. It is based on the fact that many of the great events in our Lord's life have for their setting a mountain or a hillside. The book takes up these events in turn and, with genuine devotional spirit and considerable imaginative power, pictures the chief scenes in Christ's ministry. The book is orthodox, but not with the intransigence of extreme Fundamentalism. It is in no way controversial. The chapter on the Resurrection is especially clear and convincing.

THE MAN NOBODY KNOWS: A Discovery of Jesus. By Bruce Barton. Indianapolis: The Bobbs-Merrill Co. \$2.50.

"An attempt to discover the real Jesus of Nazareth." The author describes his early idea of our Lord, gathered in Sunday school: a "pale young man with flabby forearms and a sad expression," who "went around for three years telling people not to do things": "Sunday was Jesus' day; it was wrong to feel comfortable or laugh on Sunday"; "A physical weakness": "Something for girls—sissified." The author appears to think that such an idea of Jesus is general among old-fashioned believers. Of course it is not, and never was. It is the picture—a bit caricatured—of the Puritan's Christ. The larger Catholic world, unknown to the author, never looked at the Lord in that way—as a "kill-joy."

The picture of Christ's manhood, which a believer in Him makes, is apt to be colored by his own ideal of human perfection, and, if this picture is not filled out and corrected by the great truth that Christ was more than human, the God-man, God-incarnate, it is likely to be a caricature. Recoiling from the Puritan caricature, and studying the Gospels from the standpoint of the utilitarian idealism of our day, with big business in mind, our author presents the opposite caricature of a super-man. He writes well, and presents an attractive picture—congenial to the spirit of our time and to the big business man, incarnate efficiency. Incidentally, much that he says of Christ is true, although converted into caricature by being isolated from the real Jesus.

The real Jesus cannot be described in exclusively human terms, because He is not exclusively human. All that is great in humanity is indeed reflected in Him, but in a personal background that reveals more. He is God-man; and because He is this He succeeds in doing what no man has done before or since, in exhibiting the full-grown manhood which faithful followers of Him can hope by His grace to attain in the world to come. In brief, Christ is *so wonderfully* human, because He is also very God.

Our author describes his picture as of a "man that nobody knows," and rightly, for the man he pictures never existed.

F. J. H.

PAPINI'S LIFE OF CHRIST now comes in a cheaper edition at \$1.50. The Morehouse Publishing Co., Milwaukee, state that they are selling the original \$3.50 edition at that lower price. This gives a remarkable opportunity that many will wish to seize. The work is especially adapted to devotional reading.

CHURCH FABRIC AND WORK

THE ALTAR: ITS ORNAMENTS AND ITS CARE. By the Rev. Henry Smart, D.D., Rector of St. Andrew's Church, Brewster, N. Y. Milwaukee: Morehouse Publishing Co. Paper, 75 cts. Cloth, \$1.25.

A remarkably useful book. With thirty-five illustrations and with excellent explanatory matter, printed on fine, heavy paper, we have here a manual for everybody who is charged with any sort of work about the Altar. If it be assumed that the reverend clergy are invariably possessed of all the information herein contained—and most of them will discover from its pages how many things about Altar ministrations and appliances they did not know—at least a copy should be placed in the hands of each of the servers and every member of an Altar guild in any parish. One only realizes when he sees it how greatly such a book has been needed.

THE ROMANCE OF THE FIERY CROSS. By Kenneth Ingram, S.S.P.P. London: Westminster House. 60 cents.

This strange symbol, bizarre in its connotations to Americans, has been seized hold of by English Catholics as the pledge of a revitalized loyalty to their Faith and its propagation. The story is told with dramatic reticence in these few pages. The Anglo-Catholic Congress has seen in the Fiery Cross the new standard of its own missionary work, and the narrative of events is singularly heartening.

A THOROUGHLY REVISED edition, much of it entirely rewritten, of Dr. W. A. R. Goodwin's helpful volume, *The Parish*, has just been issued, and contains much matter that had not heretofore been included. The rearrangement of the chapters also results in a greatly improved perspective. From *The Church as a Living Organism*, chapter 1, and *The Teaching Mission of the Church*, chapter 2, the author goes on to the discussion of *how* to fulfil the work of the Church. Thus the details of organization are fitted, as being details, into the larger consideration of what the Church is trying to do. Instead, therefore, of being only a collection of advice as to many details of parish work and organization, it is a coherent discussion of ways and means to accomplish the spiritual ends of the Church. The book is invaluable to every parish priest. We are delighted to know that the Field Department of the National Council gives it special commendation.

DEVOTIONAL

THE SECRET GARDEN OF THE SOUL AND OTHER DEVOTIONAL STUDIES. By E. Herman. With Portrait. New York: Geo. H. Doran Co. London: Jas. Clarke & Co. (Preface dated 1924.) \$2 net.

Mrs. Herman died on Advent Sunday, 1923, and this volume includes "an Appreciation of the Author" by the Rev. Duncan C. Macgregor, D.D. She was the wife of a Presbyterian minister, who has compiled these studies from "a religious weekly." She had a wide range of religious experience, the incident of tireless service in many directions, and her contributions to religious periodicals, commencing in 1908, quickly put her in the front rank of devotional writers. She was finally drawn into Anglo-Catholic ranks, became an enthusiastic contributor to the columns of the *Church Times*, and did valuable service in connection with the Anglo-Catholic Congress of 1923. She seems to have united in her outlook the sacramental, mystical, and practical aspects of the Christian life in harmonious balance and just proportion.

These studies, as might be expected from their editorial selection, reflect the practical and mystical and do not directly deal with the sacramental. But they are not only brilliant and penetrating, but also obviously coherent with the sacramental outlook which she finally gained. Much of her writing is rarely beautiful—the more so that there is no sign of straining after literary effect. There are many illuminating phrases in which wide experience and much meditation are concentrated. I give two examples: "God's commandments are not the external mandates of a professional lawgiver: they are love speaking in the imperative mood." Again, "To be humble is to see ourselves, not as others see us, but as God sees us, and therefore as we are. . . . We say 'humility,' when in reality we mean shyness, timidity, diffidence, self-depreciation—qualities which often are rooted in slackness, cowardice, and selfishness."

Alas that she can write no more! R. I. P.

F. J. H.

THE MYSTERY OF THE THREE HOURS. By Kenneth Ingram. London: Society of SS. Peter & Paul. \$1.40.

The Seven Words are here treated in a new way. The writer seeks to put himself in Christ's place, describing our Lord's

experiences in terms that would apply if they were the writer's own experiences in faithfully following the example of Christ. The identification thus attempted is not complete—the author is too reverent to attempt such a thing. But the result is illuminating, and brings out, in a fresh and striking way, what we ought to mean when we pray on Palm Sunday that we may "follow the example of His patience." The book is both readable and helpful.

F. J. H.

THE HEART OF THE PASSION. A Study of the Seven Words from the Cross. By Shirley C. Hughson, O.H.C. West Park, N. Y. Holy Cross Press. 75c.

An excellent treatment of the Seven Words, with fresh analysis and practical lessons persuasively driven home. Written with Father Hughson's usual clarity, vigor, and enthusiasm for our divine Redeemer.

F. J. H.

A NEW EDITION of *THE BREAD OF LIFE*, a remarkably fine eucharistic manual, bears, for the first time, the name of its compiler on the title page, the Rev. T. J. Williams, of St. Luke's Chapel, New York. A new introduction is contributed by the Rev. J. O. S. Huntington, O.H.C. The manual is one that should be better known and more generally used, and probably will be in the light of Father Huntington's happy introduction. [Morehouse Publishing Co., 75 cts.]

MONASTICISM

CHRISTIAN MONASTICISM, A GREAT FORCE IN HISTORY. By Ian C. Hannah, F.S.A. Oberlin College. New York: The Macmillan Co. \$2.50.

It always seems incredible to find in the present culture and general education, and even among professed scholars, the influence of the Christian Church little known and scarcely ever spoken of. People know in a general, hazy way what the Renaissance was, in a still more general, hazy way what the Reformation was, but what the Church has meant in the flower of our traditions appears to be usually of so little importance, that the true significance of the best of our life is lost entirely. In the long, romantic story of that Christian Influence, nothing looms so large as Christian Monasticism.

Here is a book which should correct a wide-spread ignorance and supply generous interest to anyone who will take the trouble to read it. Nor is that trouble great. Professor Hannah has ably written and interpreted history in a most readable style. For the scholar his book furnishes a happy introduction to a great subject. For the general Christian who may be curious about his traditions, it supplies many intellectual wants.

W. C. T.

RELIGIOUS ESSAYS

REVIEWS AND STUDIES, BIBLICAL AND DOCTRINAL. By the Rev. F. J. Badcock, D.D., Fellow of St. Augustine's College, Canterbury. New York: Longmans, Green & Co. \$2.50.

This stimulating and profound volume of essays demonstrates conclusively the existence of a true Anglican theological school of thought in these modern days. If one were to describe its characteristic notes in a brief summary of essential qualities such a description would include the following: a thorough dependence upon the Greek patristic tradition, a steady and constant note of mystical piety, and a valid reliance upon the critical method. There is an absence of that sharp line of demarcation between "apologetic" and "dogmatic" so apparent in the speciously attractive precision of Latin theological writings. There is also a certain tone of fearless and relentless honesty of mind, which issues in sharp criticism on the one side and keen appreciation on the other. For example, Dr. Badcock does not hesitate, after voicing his gratitude to Dr. Hall, to criticize certain emphases of our foremost theologian—with reference to the relation between a fundamental mystery like the Holy Trinity and its intelligibility (cf. pages 4, and 1-15). He presents instead his own apologetic for the dogma which is, characteristically enough, stimulated by patristic thought as well as by Moberly and Illingworth. Again, in his trenchant criticism of Dr. Major's Christology he says: "Let me say at the outset that we owe to the Modernists a large debt of gratitude. As far as I can judge they are entirely sincere . . . though, as I said, from certain of their conclusions I profoundly dissent, and though I think they have a tendency to overrate the value of their methods and neglect other important considerations, yet they are doing undoubtedly a useful work" (page 23). His summary in this essay is typical of the group as a whole. "I have attempted

to show that we recognize the existence of different natures or orders of reality, and ourselves share more than one of them; but that which we call our Ego belongs to the higher; that there is a real continuity downwards, since we are ourselves partially immanent and partially expressed in the lowest of them; . . . but that we cannot in thought bridge the gaps upwards by any process of evolution, from concept to thing, or from thing to brute, or from brute to man. It is not, therefore, contrary, to, but in accordance with, analogy, if we hold that our Lord belonged both to the divine and human orders, and that His true self belonged by nature to the higher order . . ." (pages 34-35).

Every essay in this volume repays the effort made to master its contentions. Temperate argument, just appraisals, appreciative sympathy with rejected views, all combine in the endeavor of the author whose convinced allegiance to orthodox teaching is here presented in terms of a present-day apologetic.

THE THOUGHT OF THE FOURTH GOSPEL

KNOWLEDGE OF GOD IN JOHANNINE THOUGHT. By Mary Redington Ely. New York: The Macmillan Co. \$1.50.

Professor Ely has here given us a scholarly research into one phase of the religious thought of the Fourth Gospel. First defining the use of *gnosis* in St. John, she proceeds to compare the concept in contemporary religions and modes of thought. With admirable discernment and insight, she isolates its presence not only in the various forms of Judaism, in the Mysteries, and in Gnosticism, but also in the lately developed fields of hermetic speculation, and the magical papyri. Pauline Christianity and the Odes of Solomon also yield their contributions.

The author freely draws upon and quotes the best contemporary scholarship of the day in the building up of her thesis. Her reasoning is extremely sharp and clear, and her findings both in the way of similarity and of distinction are set forth with the scrupulous accuracy not so much of the specialized scientist, as of the warm and cultured scholar.

Gnosis in Johannine thought she finds peculiarly distinct from all its sources and contemporary evidences. Perhaps her chief fault is that she attempts too great a distinction. And it seems a pity that in the light of such recent and convincing research as that done by Burney and Montgomery, she lays so little stress on the influence of Palestinian Judaism and comparatively so much on that of Hellenistic Judaism.

Her conclusion may be quoted (page 139): "Knowledge of God is the goal. This is life eternal. But mystical union with Christ is the means through which it is attained, and mystical union with Christ is contingent upon belief that He was what He claimed to be." Such a forceful conclusion and the creditable way in which it is arrived at, should claim wide interest among both students and general readers. Professor Ely's scholarship bears a genial, loving character that will instantly appeal to those who would like to appreciate and enjoy the fruits of a profound study. W. C. T.

THE PROBLEM OF EVOLUTION

EVOLUTION FOR JOHN DOE. By Henshaw Ward. Indianapolis: The Bobbs-Merrill Co. \$3.50.

The writer of this book wishes to give as simple a statement as possible of the theory of evolution—such a statement as can readily be embraced by the ordinarily intelligent man or woman, and which, as he has found, cannot readily be procured in the world of books. He has produced a very readable volume that is so written as to put the thoughtful man abreast of the intellectual times and to suggest a deeper study of genetic science to any who may desire to undertake it.

An acceptable feature of the book is in its handling of the necessary contacts between science and religion. Mr. Ward endeavors to show the unity and continuity of all life; and then he says, pointedly, "Evolution can not originate life"; "It does not cause progress": "It does not cause perfection" (pages 160-162). And again, "It is comical, though it is disheartening, to see that the human mind could ever have had faith in a Bible about which it was so timid, or could ever have been so superstitious as to think that the sacred Testaments were a volume of science" (pages 179-180). The last chapter, in which he gives his solution of the scientific-religious problem—and which seems to be rather more hastily written than the balance of the book—is entitled *The Fosdick Idea*, which idea seems to be the immanent presence of God in an unfolding universe.

The book is valuable in showing what the doctrine of evolution is, and that there is no necessary conflict between science and religion.

BIOGRAPHY

THE STORY OF A GREAT SCHOOLMASTER. By H. G. Wells. New York: The Macmillan Company. \$1.50.

When this Plain Account of the Life and Ideas of Sanderson of Oundle first appeared, there were those who professed to believe that Sanderson was only an ideal, not a real, educator, a figment of the Wellsian imagination. We are so familiar, in America, with the fact that education is the hobby of Mr. H. G. Wells, and we were so entirely unaware of the existence of Oundle School, that we almost feared that he had invented school and schoolmaster. Sanderson did exist, however, and did die untimely in 1922.

"I think him beyond question the greatest man I have ever known with any degree of intimacy," says Mr. Wells, and in another place, "He was a strong man and, in a very profound and simple way, a good man." "From the very first he was working for the rank and file and against the star system of school work by which a few boys sing or work or play with distinction and encouragement against a background of neglected shirkers and defeated and discouraged competitors." Democracy in aristocracy's very stronghold, the English public school! Sanderson was an interloper of course, and won his way by quiet determination and the force of his creative genius. Oundle grew, prospered, and changed totally under his headship. Mr. Wells was happy to send his sons there, where neglected science at last usurped the place of languages not only dead, but "excessively decayed." Sanderson more and more came to "see the school not as a training ground of smart men for the world that is, but as a preliminary working model for the world that is to be." His aim and hope were to relate English schools "to the current disorder of life" and "to carry them to dominance over that disorder."

It is scarcely necessary to add that the boys at Oundle received little religious teaching. Sanderson was a trained theologian (though he never took orders), but his later development was in the direction of complete freedom of thought. Mr. Wells thinks that he would have gone "straight back to the teachings of the Nazarene," had he lived. Toward the end he used increasingly the word "syncretism," and spoke of it as an evil thing. "He must have been aware that doctrinal Christianity . . . is, with its Mithraic blood sacrifice and Sabbath keeping, its Alexandrine Trinity, its Egyptian priests, shaven and celibate, its *Stella Maris* and Infant Horus (*sic*) the completest example of a syncretic religion in the world." In this connection belongs the curious House of Vision, built on Oundle grounds during the War, and an obvious failure.

Well, when Sanderson was dead, a pleasant gentleman from Eton became the new headmaster, one who had never met Sanderson and knew nothing of his work. Was the accomplishment of thirty years to prove a mere sporadic outbreak against educational conservatism, doomed to ultimate frustration? Mr. Wells fears as much. He ends on a note of despair, lamenting his good friend's loss. "Now that he is gone, now that all his later projects and intentions shrivel and fade, and his great school recedes visibly toward the commonplace, I do not know where to turn to do an effective stroke for education." And it is really pathetic to observe the omniscient Mr. Wells so genuinely confessing incapacity.

Sanderson of Oundle is a brilliant and provocative study, and it is less than a third the size of the average biography. H. M.

PRAYER

IN DEFENCE OF CHRISTIAN PRAYER. A Consideration of Some of the Intellectual Difficulties that Surround Petition. By E. J. Bicknell, D.D., Prebendary of Chichester and Vice-Principal of Cuddesdon College. London, N. Y., etc. Longmans, Green & Co. 1925. \$1.25 net.

A small book of 120 pp., but one of the most valuable and satisfying contributions to Christian defence of recent years. It is written by a competent scholar and theologian, honestly faces the difficulties connected with petitionary prayer, and is clear—so clear that any reasonably thoughtful layman can understand and enjoy the book. It is not a devotional manual, and does not deal with other than petitionary forms of prayer; but the spirit of it is truly devout as well as scholarly and careful. I know of no defence of petitionary prayer that is quite so satisfactory for general use—dependable and comprehensive.

The chapters deal with difficulties raised in connection with The Evolution of Prayer; Religion; Science; Psychology; Philosophy; and our capacity to know the consistency of prayer with truth at large. The second chapter contains a valuable exposition of the nature and conditions of Christian petition. I especially urge the general circulation of the book.

FRANCIS J. HALL.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

STUDENTS IN BOSTON AND VICINITY

To the Editor of The Living Church:

MANY STUDENTS come each fall to Boston and its vicinity. The Diocese of Massachusetts is eager to serve them. If rectors of students coming to Harvard, Wellesley, Simmons, Tufts, Boston University, the Institute of Technology, the Conservatory of Music, or any other institution in the Diocese, will send me the names of such parishioners telling me how they most easily may be found (the exact address, if they know it, the name of the school or college to which they will be attached in any case), I shall do my best to see that they receive the sort of welcome to the Church in their new surroundings which they would find pleasant and useful. That I may ask just the right person to get in touch with them, I shall be grateful to be told something about each student. If this information can reach me before the first of October we shall be able to use it when friendship and kindness are most needed.

CHARLES LEWIS SLATTERY.

REPORT OF TOHOKU SYNOD

To the Editor of The Living Church:

IT IS WITH GREAT ASTONISHMENT, as well as with gratitude for obviously good intentions, that I read, in your issue of July 18th, the letter of the Rev. Messrs. Murata and Sakurai dated at Akita on June 17th.

These gentlemen refer to the account of the Tokoku Diocesan Synod, which appeared in your issue of May 16th last, as doing me an injustice. It is only fair to state that I am the correspondent who supplied you with the account in question, since it would seem unjust to allow it to be inferred that any other member of the mission had written an account in which any real or apparent injustice was done to myself.

Koriyama-Iwasbiro, Japan,
Aug. 6.

JOHN COLE MCKIM.

[The foregoing letter refers to an account of the diocesan synod of Tohoku (Japan), printed in THE LIVING CHURCH of May 16th. Two of the Japanese clergy of that diocese afterward united in a letter, printed in the issue of July 18th, to point out an omission in the report, which failed to state that the synod petitioned the American House of Bishops to elect the Rev. John Cole McKim, son of the Bishop of North Tokyo, as their bishop. These Japanese clergy expressed the opinion that our correspondent had been "somewhat unjust" to Mr. McKim in omitting the significant resolution. The latter, fearing that the imputation of injustice might possibly rest upon some other member of the mission, now writes the foregoing letter, saying that he was himself the correspondent who sent the report, and thus exonerating any and all others from any suspicion of deliberately omitting this information through any desire to withhold the tribute to the priest of their choice. When we add that not even in a personal letter to the editor did our correspondent transmit this information, it will appear that a real modesty on his part is among the attributes that seemed to his associates to justify them in sending this recommendation to America. We may add that Japanese clergy outnumber Americans about three to one in that diocese and Japanese laymen are peaceably alone in representing the lay order.—EDITOR L. C.]

THE "OBEY" MATRIMONIAL

To the Editor of The Living Church:

AT GENERAL CONVENTION in New Orleans, if a certain so-called amendment requiring omission of the word "obey," be carried, our deservedly admired Marriage Service bids fair to be shorn of most poetical, most chivalric expression—noteworthy indeed.

Because of modern learning not quite levelling up to true grandeur, modern maidens frantically demand excision of the word which, so far from expressing servility, is wholly contrary, actually in its etymology expressing highest queenliness, the word "obey" having for root the Latin *ob*, before, near, and

audire, to hear—Mid-Latin *oboedire* signifying to listen, to give audience, thus:

"There is no kynge ne prince that may be mocha beloved of his people, ne he may to mocha *obbeye* himself for to have their hertes." Merlin (E.T.T.S.) I. 83; *Cent. Dick*.

Slightest consideration must fully convince of absurdity of imagining any discrimination in the Marriage Office as against the bride, for according to the English Book the groom is made to profess his "worship" of her. Tennyson, in his *Guinevere*, thus admirably proclaims:

"To love one maiden only, cleave to her,
And worship her by years of noble deeds
Until they won her."

Also, Moore (*Rose of the Desert*), thus admirably:

"Rose of the Garden! Such is woman's lot;
Worshipp'd when blooming; when fades forgot."

No need, therefore, for any excision of this indeed poetical, yea, chivalric word, it herein being uttered in fullest sense, as that of highest sovereign holding audience.

National City, Calif.

W. BOLLARD.

THE FEDERAL COUNCIL OF CHURCHES

To the Editor of The Living Church:

PERMIT ME in your columns to express my grateful appreciation and hearty accord with Bishop Fiske's article in your issue of August 22d, The Social Work of the Federal Council.

It is most earnestly to be hoped that the coming General Convention will not commit itself to official affiliation with "The Federal Council of the Churches of Christ in America"—essentially and explicitly Protestant, and the center of forms of agitation which are quite alien to our God-given methods.

Onekama, Mich.,
August 25, 1925.

FRANCIS J. HALL.

TO LEGALIZE ADDITIONAL ANTHEMS

To the Editor of The Living Church:

ACCORDING TO MY UNDERSTANDING of the direction concerning the service of the Church and the rubric in the Communion Office, only "Hymns set forth and allowed by the authority of this Church and Anthems in the words of Holy Scripture or of the Book of Common Prayer may be sung" before, during, or after any of the services of this Church. But, like the rubrics concerning the lessons in Evening Prayer, these regulations are not strictly observed. Selections from oratorios and sacred cantatas that are not even paraphrases of Scripture are sung, also solos such as Calvary, Face to Face, and Jerusalem. In the catalogues issued by publishers of Church music are listed many anthems that are Churchly and in good taste, but not according to the law. If I permit my choir to sing No Shadows Yonder, O Saviour of the World, etc., which are Churchly but illegal, another Church choir may sing When the Roll is Called Up Yonder, Swing Low Sweet Chariot, or any of the religious jazz songs used at revivals. It is largely a matter of taste. If we are lawfully to use Churchly anthems not in the words of the Hymnal, Scriptures, or Prayer Book, the direction and rubric should be changed as follows: On page viii, fifth line, after the word Hymns, insert "and Anthems"; also on page 228, third rubric, after the word Anthem, insert the words "duly authorized or." For the enforcement of these changes there would probably be a Joint Commission on Music, appointed by the General Convention, whose "Approved for Use in the Services of the Protestant Episcopal Church" would be printed on certain hymns, anthems, and songs, not in the words of the Hymnal, the Scriptures or the Prayer Book. This would relieve the consciences of many rectors and choir masters who desire to use music that is really fine and Churchly, but now lawful under the present restrictions.

Church of the Good Shepherd,
York, S. C.

T. TRACY WALSH.

WORK AT SAGADA

To the Editor of *The Living Church*:

MAY I BRING to the notice of all Church workers the following facts regarding the Mission of St. Mary the Virgin, Sagada, Philippine Islands, founded about twenty-five years ago, by the Rev. John A. Staunton, Jr., and carried on by him for all this time, aided by his wife? Wives of missionaries receive no salary, yet Mrs. Staunton, a graduate trained nurse, has always given her services, and when no nurse was sent to Sagada, and a native trained Christian worker was refused employment because "It was never done" (and this same worker made good employed by the U. S. Government) Mrs. Staunton carried on the dispensary and in one year treated 15,000 cases. Do you wonder the natives petitioned the Council in New York not to remove their priest and his wife? In a local movie theater here in the news reel I saw "the most wonderful Missionary work done by any Christian body anywhere." Then followed pictures of the Mission of St. Mary the Virgin, and Philippine Islands; the saw mill, the school, the printing press, dispensary, and the church, all built by the native workers who, a few years ago, were head hunters. If you know any other Mission that has done as well and as much let the Church at large know of it. S. C. BROCK.
Coronado, Cal.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN THE DISCUSSIONS concerning the revision of the Prayer Book I have seen little or nothing as to a rearrangement of the order of its parts. In a long ministry I have found much difficulty in teaching the use of the Prayer Book to beginners because of the lack of simplicity in its arrangement of the services and offices generally.

A stranger opening the book finds some twenty-five pages at the beginning occupied by tables of days with their lessons and other matter of no possible interest to him as a novice trying to follow a service. Why not put those tables at the end of the book as an appendix and let the order for Morning Prayer have the first page? Let this be followed by the other three offices without any separation by special prayers and thanksgivings, so that the order will be Morning Prayer, Evening Prayer, Litany, and the Communion Office. Follow the last by the Collects, Epistles, and Gospels and the Psalter. This includes all the people in the pews need for taking part in the regular services of the Church, except the Penitential Office, which might well be placed among the Occasional Offices, as it practically belongs there.

The special prayers and thanksgivings might well be placed among the Occasional Offices as their use is confined, in practice, to the officiant, and in their present position they confuse the novice. The Psalter would be followed by the Penitential Office, the special prayers and thanksgiving, and then by the Occasional Offices and the Ordinal, and finally the appendix containing the tables now at the beginning of the book.

The placing of the Ordinary of the Communion Office before the Propers would greatly simplify the book for beginners and in no way hinder its use by others. For my own part, I would like to see the capitula of the daily offices and the offertory put over with the Occasional Offices, so as to make those parts of the service more compact, as they form a part of use only to the officiant, being too brief to be found by others participating in the rendering of the office.

If we could secure no more of these proposed changes than the suggestions I have made regarding the Tables and the Ordinary of the Communion Office, it would be a great aid to those teaching beginners to use the Prayer Book.

San Benito, Texas, August 27. W. EVERETT JOHNSON.

THE WOUNDED BIRD

If I have put one wounded bird
Back in its little nest,
If I have spoken one kind word
To give some sad heart rest,
If I have made one tear-drop less,
Or soothed one pang of pain,
If one is left my name to bless,
I have not lived in vain.

MINNIE L. UNDERWOOD.

THE FORGETTING of praise is the common cause that religion is so boldly and ordinarily neglected or slumped over as it is.—*Richard Baxter.*

WHEN PARSONS ARGUFY

NOTES BY THE REV. HERBERT KELLY, IN THE QUARTERLY PAPER OF THE SOCIETY OF THE SACRED MISSION

YOU know quite well by the tone of a man's voice when he is talking sense, when he is only in a bad temper, when he is talking for the sake of talking. Do you ever notice the tone of your own voice, and how it is likely to strike him? If you haven't noticed it, it is as well to start watching yourself. Then you can learn to understand others.

* * *

Certainly with opponents, generally with your following, try to realize what the other man expects you to say or do, then—make sure you don't. Stated in other words, the obvious answers to questions or difficulties are doubtfully true, and cannot possibly be useful. . . . Look at your own soul. The questions you ask or try to ask, are they ever more than a very imperfect, perhaps impatient, expression of difficulties that beset your inmost life? If someone tries to choke you off with an obvious answer, does it ever help you? Very well, you are not here to answer other people, but to help them; the sort of thing that only annoys you will annoy them.

* * *

If you go to a football match there are two teams fighting for goals, and a referee to keep the score. But when you talk to the other man, he is not only playing, he is also the sole referee. It does not matter what you proved, explained, or taught. What does matter is what he learnt, and of that he is the only judge.

* * *

In the mere anxiety to help, it is natural to assume that you are the person who has help to give; he is the person who needs help. Thence it is natural to assume that you are right and he is wrong. But it is foolish to *talk* that way, since it is obvious that he thinks he is right and you are wrong. If you are not willing to learn from him you cannot expect him to learn from you.

But it is also wrong and unchristian to *think* of it that way. First, because it is not humility, and humility is a Christian necessity; second, because it cannot be true. God's truth is very infinite. I do not doubt that God has shown you something which He has not shown the other man. Do you doubt that God has also shown the other man something?

* * *

In a world of miracles there is one miracle beyond all miracles, viz., that, being so helpless, we can yet be a help to one another and to God. . . .

First, realize how little a man can ever do. Second, keep well inside your real possibilities. Third, as someone says, "leave a bit for God Almighty somewhere."

* * *

Parsons have a bad reputation for wanting to set everybody straight. I know I do, probably you do. After all it is our business. Possibly the worst is that this other man does not want to set us straight. But you might learn something from him, and it would be a real step onward if you could get him to preach to you.

* * *

Above all, do not give your class away. It is easy enough to give an air of admitting that parsons are all wrong but you are a very superior specimen. That is morally wrong. That he should understand parsons, and what they stand for, might be a great help; that he thinks you a very enlightened parson will be no help at all. As a matter of fact, the working man has a strong class loyalty, and he will not respect you any the more if you haven't.

* * *

It is very important to see the effect stock phrases have on a man's mind, how very little real meaning they have for him, and yet how much they shape his mind, partly by the way in which they choke his mental powers. As always, when you learn anything, turn it against yourself. If you notice how these stock phrases bore you, you will know why parson-talk and sermon-preaching are unpopular.

Church Kalendar



SEPTEMBER

"AS THE DAY goes on, sometimes put out your hand to Him and under your breath say: 'Let's keep on good terms, Lord Jesus.'"—S. D. Gordon.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
20. Fifteenth Sunday after Trinity.
21. Monday. St. Matthew, Evangel.
27. Sixteenth Sunday after Trinity.
29. Tuesday. St. Michael and All Angels.
30. Wednesday.

CALENDAR OF COMING EVENTS

- September 9. Synod of the Sixth Province Duluth, Minn.
- October 7. Opening of General Convention, New Orleans.

APPOINTMENTS ACCEPTED

BAILEY, Rev. CHARLES, assistant at Trinity Church, Trinidad, Colo.; to become rector of St. Paul's Church, Gainesville, Texas, after September 15th.

CARTER, Rev. HAROLD R.; to become a member of the staff of clergy at St. Paul's Cathedral, Fond du Lac, Wis., having charge of the music, and also of St. Michael's mission at North Fond du Lac.

DIGGS, Rev. BENJAMIN, formerly general missionary in the Diocese of Nebraska; to be in charge of the missions at Medford, Mellen, Westboro, and Park Falls, Wis., Diocese of Fond du Lac.

HERON, Rev. R. A., rector of St. Thomas' Church, Neenah-Menasha, Wis.; to become rector of Grace Church, Lawrence, Mass.

HUNTINGTON, Rev. M. PAUL, Norton, Va.; to take charge of St. Mark's Church, Millsboro, Dela., and adjacent missions.

PETTER, Rev. W. J. H., of Wyoming, Ont.; to be curate at St. Andrew's Church, Fort Worth, Texas.

SUMMER ACTIVITIES

PEARCE, Rev. REGINALD, who has been spending the summer at his home in Newport, R. I., will sail, with Mrs. Pearce and their daughter, Jeanette, for Europe, on September 5th, where they will spend the winter. Mr. Pearce recently resigned as rector of St. Andrew's Church, Framingham, Mass., in order to take a year's rest on advice on his physician.

NEW ADDRESSES

IVINS, Rt. Rev. BENJ. F. P., D.D., Bishop Coadjutor of Milwaukee, from Nashotah House, Nashotah, Wis.; to 8 Waverly Place, Milwaukee, Wis.

RETIRED FROM ACTIVE SERVICE

WHIPPLE, Rev. R. BANCROFT. His address is Easton, Md.

ORDINATIONS

DEACON

SPOKANE—At Holy Trinity Church, Spokane, on the Fifth Sunday after Trinity, July 12, 1925, the Rt. Rev. E. M. Cross, Missionary Bishop of Spokane, ordained to the diaconate. LESLIE C. B. HILL. The candidate was presented by the Rev. James A. Palmer, and the Rev. E. R. Allman assisted in the service. Archdeacon Coffin preached the sermon.

The Rev. Mr. Hill will continue in charge of the Dayton, Wash., field, where he has been for a year or more.

MARRIAGE

BUCKLE-SETTLE—Mrs. Sallie Martin Buckle, of Grace Church Parish, Newark, N. J., announces the marriage of her daughter, GEORGINA to Mr. FREDERICK ARTHUR SETTLE, Saturday, August 29, 1925, at the Church of the Transfiguration, City of New York.

DIED

BOYKIN—Entered into eternal rest on August 22, 1925, the Rev. RICHARD ELLIOTT BOYKIN, rector of St. Andrew's Church, Tampa, Florida, and formerly of St. John's Church, Tallahassee, Florida, age fifty-eight years. Interment at Old St. Luke's Church, Smithfield, Va.
"May he rest in peace and may light perpetual shine upon him."

CATTELL—Died at her sister's home in Philadelphia, August 29, 1925, HENRIETTA MAILLARD CATTELL, an Associate of the Sisters of St. Mary, and for many years Director of Studies in St. Catharine's School, Davenport, Iowa.
Requiescat in Pace.

MILLER—At Wequetonsing, Michigan, August 22, 1925, MARY FOOTE MILLER, wife of the late Rev. G. D. B. Miller and sister of Mrs. Sarah K. White.

SMITH—Died, in Hartford, Connecticut, on August 17, 1925, after a short illness, HELEN LOUISE (TRACY) SMITH, daughter of the late George Hubbell and Helen (Woodruff) Tracy, widow of James Allwood Smith.

WOOD—Entered into life eternal at her home, 15 Sussex Court, Toronto, August 26, 1925, Mrs. BESSY VICTORIA THOMAS WOOD, age 78. Born in Ceylon, daughter of the late William Kersteman and granddaughter of Sir Godfrey Thomas, Bart.

Mrs. Wood was the founder of the Girls' Friendly Society, president of the Toronto Travel Club, an officer in the Humane Society, a member of the C. B. S., and an Associate member of the Sisterhood of St. John the Divine. A life-long practising Catholic minded woman.

"Grant her eternal rest, O Lord, and may light perpetual shine upon her."

MAKE YOUR WANTS KNOWN

THROUGH

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OF

THE LIVING CHURCH

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No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED AT ONCE—PRIEST, SINGLE conservative Catholic for *locum tenency* in mid-west city. Address M-454, care LIVING CHURCH, Milwaukee, Wis.

WANTED—CURATE, EXPERIENCED IN Church School and with young people, in parish visiting. Opportunity for sermons. Stipend \$200 per month to begin with. One month's vacation. State full particulars in first letter. L. A. WYE, rector, 211 Trinity Place, West Palm Beach, Florida.

MISCELLANEOUS

ORGANISTS GOING TO FLORIDA.—Wanted, a competent organist and choir-master for fine old Florida parish. Mixed choir. Austin three-manual organ. Recitals during the winter season. Prefer young man or woman who would take a real interest in promoting the music of the Church and be

willing to help the young people in musical programs. Good prospects for teaching organ, piano and voice. Reply, stating age, qualifications and salary expected. Address H-456, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST—GOOD CHURCHMAN, EXTEMPORANEOUS preacher seeks parish in September. Good with men, ex army chaplain. Apply S. E-454 Care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, FORTY-FIVE, UNIVERSITY and seminary graduate, musical, preacher and organizer, available September 15th. Exceptional testimonials. Address R-446, LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, WELL EDUCATED and widely experienced, who makes a specialty of supply work, available for long *locum tenency* September 15th. Can substitute in East for clerical deputy to General Convention. Address G-448, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, AT LIBERTY September 15th. Ability guaranteed by many testimonials from clergy and laity. Address E-447, LIVING CHURCH, Milwaukee, Wis.

PRIEST OF EXPERIENCE AND ABILITY, free after September, to take Sunday (and occasional weekday) duty; or non-resident charge of work in metropolitan area. Address F., 637 PEARL ST., Elizabeth, New Jersey.

RECTOR WISHES A CHANGE OF LOCATION, available September 1st. Will furnish reference. Address, Box No. 453, LIVING CHURCH, 1801 Fond du Lac Avenue, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHMAN WITH TWENTY YEARS' experience in organizing and conducting Social Service work is open for engagement as Supervisor of Boys' Work, Parish House Director or rector's Social Service Secretary. References. Address, LINCOLN E. BROWN, West Park, N. Y.

CHURCHWOMAN WOULD ACT AS MATRON or organizer of small boarding home or institution and assist with parish work. Experienced in both tasks. Reply H-451, LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES PARISH OR INSTITUTIONAL work. Experienced in both. Recommendations will be given by former Rectors. Address H-452 care of THE LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER, MANAGING, USED TO servants. Hollander, nine years in present home. wishes position in or near New York. Best of references: none but first class families need apply. Mrs. E. S. GILL, 609 Summit Ave., Hackensack, New Jersey.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F-455, care of THE LIVING CHURCH, Milwaukee, Wis.

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SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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For all men of the Church—
For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2d to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shatford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church, Group Evangelism, Work With Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

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Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

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46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
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Gethsemane Church, Minneapolis, Minn.

4th Avenue South, at 9th Street
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

St. Paul's Church, Key West, Florida

A Church Home for Church People
Ven. C. R. D. CRITTENTON, D.D., Rector.
7:30 and 11:00 A.M. and 7:45 P.M.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

D. Appleton & Co. 35 W. 32d St., New York.

Four Birds of Noahs Ark. By Thomas Dekker. Edited by F. P. Wilson.

Wild Harvest. A Novel of Transition Days in Oklahoma. By John M. Oskison. Price \$2.

The Century Co. New York, N. Y.

Introduction to American Government. By Frederic A. Ogg and P. Orman Ray.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Living Religions of the World. By John A. Maynard, M.A., Ph.D., Pd.D., D.D., associate professor of Semitic Languages and of the History of Religion in Bryn Mawr College, fellow of the Society of Oriental Research, member of the Oriental Institute of the University of Chicago. Biblical and Oriental Series. Price \$1.25.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

Literature of the New Testament. By Herbert R. Purinton and C. E. Purinton. Price \$1.25.

S. P. C. K.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y. American Agents.

The Life of St. Samson of Dol. By Thomas Taylor, B.D. With a Frontispiece.

PAPER-COVERED BOOKS

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Altar: Its Ornaments and Its Care. With Notes on Altar Work, the Church Year, Christian Symbols, Floral Emblems, etc., a Litany of the Altar, Prayers and Intercessions, etc. Compiled by the Rev. Henry Smart, D.D., rector of St. Andrew's Church, Brewster, N. Y. Illustrated. Price 75 cts.

The National Council. 281 Fourth Ave., New York, N. Y.

The World and I.

University of Wisconsin. Madison, Wis.

Changes in the Size of American Families in One Generation. By Ray E. Baker and Edward Alsworth Ross. University of Wisconsin. Studies in the Social Sciences and History No. 10. Price \$1.

BULLETINS

Department of Publicity. Church Missions House. 281 Fourth Ave., New York, N. Y.

The Parish Organized for Service. Issued by the Field Department. Series of 1925. Bulletin No. 52.

Official Bulletins of the National Council of the Protestant Episcopal Church.

PAMPHLETS

From the Author.

Immanuel of Rome and the Jew as Middleman in Literature. By Herbert Henry Gowen, University of Washington, Seattle, Wash. Reprinted from the July number of *The Seawance Review*, 1925.

Department of Christian Social Service.

The National Council. 281 Fourth Ave., New York, N. Y.

The Fourth National Conference of the Social Service Workers of the Protestant Episcopal Church.

The National Council. 281 Fourth Ave., New York, N. Y.

How One Parish Did It. Issued by the Field Department.

MANY PLACES are adopting the idea of a sale of gold and silver articles for the benefit of St. Margaret's School for Girls, Tokyo. New York had one for three days in a large room on the corner of Fifth Avenue and 45th Street. Dr. Teusler happened to be in town when it opened, and gave the women a word of greeting. Another interesting sale took place in New York recently, when Chinese students, men and girls, on their own initiative had a bazaar and tea for the Cathedral in New York.

General Convention

GENERAL CONVENTION PROGRAM NEW ORLEANS, OCTOBER 7-24

WEDNESDAY, OCTOBER 7TH, 7:30 A.M.—Corporate Communion, For House of Bishops and House of Deputies only. In Christ Church Cathedral, St. Charles Avenue and Sixth Street.

10:30 A.M.—Opening Service. Held in Audubon Park. Admission to reserved seats by ticket only. Sermon by the Rt. Rev. Theodore DuBoise Bratton, D.D., Bishop of Mississippi and President of Synod of Fourth Province.

3:00 P.M.—First Sessions of Convention. In the Athenaeum, House of Bishops on first floor, House of Deputies on second floor.

8:00 P.M.—Reception to Convention. Woman's Auxiliary, and Visitors. Given by the Diocese of Louisiana at the Country Club. No cards required.

FRIDAY, OCTOBER 9TH, 11:00 A.M.—Joint Session. Report of National Council.

4:00 P.M.—Tea to Convention and Woman's Auxiliary. Given by the Daughters of the King at residence of Mrs. John N. Stewart, 1837 Napoleon Avenue.

MONDAY, OCTOBER 12TH, 11:00 A.M.—Joint Session. Presentation of Budget and Program of National Council.

FRIDAY, OCTOBER 16TH, 4:00 P.M.—Joint Session. Foreign Missions.

MONDAY, OCTOBER 19TH, 4:00 P.M.—Joint Session. Domestic Missions.

SATURDAY, OCTOBER 24TH, 1:30 P.M.—Pastoral Letter of the House of Bishops read. Closing Service of Convention in Christ Church Cathedral.

WOMAN'S AUXILIARY PROGRAM NEW ORLEANS, OCTOBER 6-22

TUESDAY, OCTOBER 6TH, 10:00 A.M. 3:30 P.M.—Headquarters open for registration. There will be three places for registration, one for the five authorized delegates from each diocesan and district branch, one for all women attending the Triennial, and one for applicants for study classes. Delegates and all visiting members will receive their badges at this time.

4:00 P.M.—Preparatory Quiet Hour. Conducted by the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, in St. Paul's Church, Camp and Galienne Streets.

WEDNESDAY, OCTOBER 7TH, 7:30 A.M.—Holy Communion Service in St. Paul's Church, Camp and Galienne Streets.

2:30-5 P.M.—Business session, headquarters. Mrs. James M. McBride, President of the Louisiana Branch, will preside at this and at all other business meetings. Authorized delegates only can take part, but there is ample space for visitors in the hall.

THURSDAY, OCTOBER 8TH, 7:30 A.M.—Corporate Communion and United Thank Offering Service. In Trinity Church, Coliseum Street and Jackson Avenue. The Rt. Rev. Ethelbert Talbot, D.D., the Presiding Bishop, will be the Celebrant.

11:00-12:00 A.M.—Registration for Study Classes. Trinity Parish House. Inasmuch as there are to be four sessions only for study classes, it is imperative that all registrations be made on Tuesday, October 6th, or on Thursday, October 8th. If members can state their preference on cards given them on these days, much time will be saved.

8:00 P.M.—Mass Meeting. Announcement of Amount of United Thank Offering. Bishop Gallor, President of the National Council, will preside. Speakers: Bishop Sessums, of Louisiana; Bishop Overs, of Liberia; Bishop Brent, of Western New York; Miss Lindley, Executive Secretary of the Woman's Auxiliary; Dr. Wood, Executive Secretary of the Department of Missions. Mr. Lewis B. Franklin, Treasurer of the National Council, will make the announcement.

FRIDAY, OCTOBER 9TH, 9:30-10:45 A.M.—Talks by Missionaries from the Field. Chairman, Mrs. John Markoe, Honorary President of the Diocese of Pennsylvania.

11:00-4:00 P.M.—Joint Sessions of General Convention.

SATURDAY, OCTOBER 10TH, 9:30-10:45 A.M.—Study Classes. Parish House of Trinity Church, Jackson Avenue and Coliseum Street.

1. *The Power of Christ Through the Individual Life*. Leader, Miss Elizabeth Matthews, of Southern Pennsylvania.

2. *Personal Service, Its Place and Power in the Christian Life*. Leader, Mrs. Charles R. Pancoast, of Pennsylvania.

Classes No. 1 and No. 2 are planned for those who desire to understand what the Message is or to present it to groups.

3. *The Church, a Power for Christ in the World*. Leader, William C. Sturgis, Ph.D., Educational Secretary of the Department of Missions.

This class is planned for those who desire to study the general subject of Church History.

4. *Prayer as a Source of Power*. Leader, Miss Margaret C. Weed, of Florida.

This class is planned for those who desire to understand better prayer and its power.

5. *Freedom Through the Power of Christ in Latin America*. Leader, Mrs. Wright B. Hafl, of New York.

This class is planned for those who would like to learn how to conduct classes on the

textbook, *That Freedom*, by the Rev. A. R. Gray.

6. *Freedom Through the Power of Christ in Latin America*. Leader, Mrs. Wilson Johnston, of Oregon.

This class is planned for those who desire to know more about our Latin America Missions.

7. *The Power of Christ for the World*. Leader, Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary, to the National Council.

This class is planned for those who would like to learn how to conduct classes on the Program of the Church.

8. *The Power of Christ for the World*. Leader, Lewis B. Franklin, Treasurer and Vice-President of the National Council.

This class is planned for those who desire to know more about the Program of the Church. Advance registration limited to men.

9. *World Peace Through the Power of Christ*. Leader, Mrs. J. C. Tolman, of Texas.

This class is planned for those who would like to learn how to conduct classes on *The Search for Peace*.

10. *World Peace Through the Power of Christ*. Leader, Mrs. Herman Butler, of Chicago.

This class is planned for those who desire to know more about the general subject of looking toward world peace.

11:00 A.M. 1:00 P.M.—Conference under Field Department on Church Work.

MONDAY, OCTOBER 12TH, 9:30-10:45 A.M.—Conference of Diocesan and Parish Officers.

Trinity Parish House, Jackson Avenue and Coliseum Street. For Diocesan Presidents: Chairman, Miss Grace Lindley, For Parish Presidents: Chairman, Mrs. Wm. P. Remington, For Diocesan Educational Secretaries: Chairman, Miss Laura F. Boyer, For Parish Educational Secretaries: Chairman, Mrs. Wright B. Hafl, For Diocesan Supply Secretaries: Chairman, Mrs. T. K. Wade, For Parish Supply Secretaries: Chairman, Mrs. Wm. W. Orr, For Diocesan United Thank Offering Treasurers: Chairman, Mrs. F. S. Spruill, For Parish United Thank Offering Treasurers: Chairman, Mrs. D. S. Scoffern.

11:00-4:00—Joint Sessions of General Convention.

TUESDAY, OCTOBER 13TH, 9:30 A.M.—Study Classes. Parish House, Trinity Church.

11:00 A.M.—Conference on *The Message*.

Chairman, Mrs. Kingman N. Robins.

2:15—Business Session. Parlor Missionary Meeting for non-Delegates.

WEDNESDAY, OCTOBER 14TH, 9:30—Study Classes. Parish House, Trinity Church.

11:00 A.M.—Business Session.

2:15 P.M.—Introduction of Foreign Visitors.

3:30 P.M.—Talks by Missionaries from the Field. Chairman, Mrs. A. L. Sioussat, President Maryland Woman's Auxiliary.

THURSDAY, OCTOBER 15TH, 9:30—Study Classes. Parish House, Trinity Church.

11:00 A.M.—Business Session.

3:00 P.M.—Parlor Missionary Meeting for non-Delegates.

FRIDAY, OCTOBER 16TH, DAY OF SPECIAL INTERCESSION. Christ Church Cathedral, St. Charles Avenue and Sixth Street.

7:30 A.M.—Holy Communion. Celebrant, the Rt. Rev. Arthur S. Lloyd, D.D.

10:00—Intercessions for Home and Family, the Nation, Racial Contacts, Church Unity, World Peace. Conducted by Bishops Cook, Oldham, Tucker, Roots. Closing Service, Bishop Lloyd.

1:00 P.M.—Joint Session of General Convention.

SATURDAY, OCTOBER 17TH, 9:30-10:45 P.M.—Conference on World Peace. Chairman, Mrs. Herman B. Butler, Member of Executive Board. Held at Headquarters.

11:00 A.M.—Conference under Field Department on Church Work.

MONDAY, OCTOBER 19TH.—9:30 A.M.—Business Session.

4:00 P.M.—Joint Session of General Convention.

TUESDAY, OCTOBER 20TH, 9:30 A.M.—Talks by Missionaries from the Field. Held at Headquarters. Chairman, Mrs. H. M. Von Holt.

2:15 P.M.—Conference. Presenting the Church's Mission to Business, Professional and Rural Women. Chairman, Miss Alice Simrall.

WEDNESDAY, OCTOBER 21ST, 9:30 A.M.—All Day Business Session.

THURSDAY, OCTOBER 22ND, 10:00 A.M.—Closing Service. Celebration of the Holy Communion.

Address by the Rt. Rev. Thomas C. Darst, D.D., in St. George's Church, St. Charles Avenue and Cadiz Street.

OTHER MEETINGS

THURSDAY, OCTOBER 8TH, 10:00 A.M.—Daughters of the King. Trinity Parish House.

FRIDAY, OCTOBER 8TH, 8:00 P.M.—Daughters of the King, mass meeting. Christ Church Cathedral. Addresses by Bishops Irving P. Johnson, Roots, and Sessums.

SATURDAY, OCTOBER 10TH, 7:30 A.M.—Corporate Communion of Deaconesses. Grace Church, Canal and Marais Streets.

10:00 A.M.—Deaconesses. First business meeting.

10:00 A.M.—Daughters of the King. Trinity Parish House.

11:00 A.M.—Field Department. *Team Work*

in the Church. Lewis B. Franklin, Treasurer National Council, presiding. In Jerusalem Temple.

2:00 P.M.—Recreation. Trip on River. Afternoon tea will be served. Take boat at head of Canal Street. Cards required.

8:00 P.M.—Newcomb Art. Alumni Reception.

8:00 P.M.—Church Schools Dinner.

SUNDAY, OCTOBER 11TH, 7:30 A.M.—Celebration of Holy Communion. In all city churches.

The Girls' Friendly Society will have a Corporate Communion in Trinity Church.

11:00 A.M.—Service in all city churches.

3:30 P.M.—Mass Meeting, Church School Service League. Presentation of Birthday Thank Offering in Jerusalem Temple. Address by Bishop Overs.

8:00 P.M.—Mass Meeting, Department of Missions, in Jerusalem Temple.

MONDAY, OCTOBER 12TH, 7:30 A.M.—Daughters of the King. Corporate Communion and renewal of vows. Trinity Church.

10:30 A.M.—Society of the Nazarene. Annual conference at St. George's Church. Continued on Tuesday, Wednesday, and Thursday.

2:00 P.M.—Daughters of the King. Banquet at the Yacht Club.

8:00 P.M.—Field Department. Mass Meeting at Jerusalem Temple.

TUESDAY, OCTOBER 13TH, 4:00 P.M.—Tea. Given by Miss Grace King, 1737 Coliseum Street.

4:00 P.M.—Gaudet School for Negroes. Open house to all. Automobiles leave Jerusalem Temple at 3:30 for Gentilly Road.

8:00 P.M.—Mass Meeting, American Church Institute for Negroes. In Jerusalem Temple.

WEDNESDAY, OCTOBER 14TH, 4:00 P.M.—Girls' Friendly Society. Reception at the Orleans Club. St. Charles and Robert Street.

3:00 P.M.—Mass Meeting, Department of Religious Education. In Jerusalem Temple.

8:00 P.M.—Commission on Faith and Order. Mass Meeting in the Athenaeum.

THURSDAY, OCTOBER 15TH, 10:00 A.M.—St. Barnabas' Guild. Meeting of Branch Secretaries, St. Andrew's Church.

2:00 P.M.—St. Barnabas' Guild. Executive Committee meeting.

2:00 to 4:00 P.M.—St. Barnabas' Guild. "Seeing New Orleans" ride.

8:00 P.M.—Mass Meeting. Work Among Young People. Brotherhood of St. Andrew, Girls' Friendly Society, Church Mission of Help. In Trinity Church, Bishop Brent presiding.

8:00 P.M.—Mass Meeting, Foreign-Born Americans Division. In Jerusalem Temple.

FRIDAY, OCTOBER 16TH, 8:00 A.M.—St. Barnabas' Guild. Corporate Communion, St. Andrew's Church.

12:00 noon—St. Barnabas' Guild. Luncheon in Courtyard Kitchen.

8:00 P.M.—American Bible Society. Mass meeting in Jerusalem Temple.

8:00 P.M.—St. Barnabas' Guild. Mass meeting in St. Andrew's Church.

SATURDAY, OCTOBER 17TH, 11:00 A.M.—Field Department. Building a Parish Program in the Five Fields of Service.

4:00 P.M.—Recreation. Tea at Yacht Club. Ride on Lake.

8:00 P.M.—Young People's Movement. Banquet under auspices of Provincial Federation Young People's Service League. Southern Yacht Club.

SUNDAY, OCTOBER 18TH, 4:00 P.M.—Council of Nicea. Mass meeting.

8:00 P.M.—Department of Missions. Mass meeting or special services in four churches.

MONDAY, OCTOBER 19TH, 3:00 P.M.—Children's Home. Open House. Jackson Avenue and Roussau Street.

8:00 P.M.—Church Periodical Club. Meeting at St. George's Church.

LONG ISLAND PREPARES FOR WORK

BROOKLYN, N. Y.—The Diocesan Council of Long Island is arranging a one day conference for the clergy, in preparation for the fall campaign and every member canvass, to be held in St. Paul's Church Flatbush, Brooklyn, the Rev. Wallace J. Gardner, D.D., rector, on Monday, September 28th. The Conference on the Church's Program and the Necessary Details of Organization, Publicity, and Annual Canvass will be conducted by the Rev. J. I. B. Larned, of the Field Department. The Diocesan Program will be under the direction of the Rev. J. H. Fitzgerald, rector of Christ Church, Bay Ridge, and secretary of the diocese. The meeting will begin at 10:30 a.m., and continue throughout the day. Luncheon will be served by the women of St. Paul's Church, in the parish house.

NATIONAL FEDERATION OF YOUNG PEOPLE

RACINE, WIS.—The Young People's Movement has at last culminated in the formation of a National Organization under the name of National Federation of Episcopal Young People. This important step was taken at the National Conference for Young People assembled at the National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, from August 27th to 30th. Delegates were present from Young People's organizations of the Dioceses of Tennessee, Los Angeles, Mississippi, Atlanta, Colorado, Louisiana, Washington, Dallas, Maine, Kentucky, Texas, Fond du Lac, Western New York, Minnesota, Olympia, Oklahoma, Northern In-

opinion that "The chief weakness of the Episcopal Church is its public acknowledgment of its failures. We have our weak spots . . . but the Episcopal Church is doing its duty much better today than it did twenty-five years ago."

The remaining part of Friday was devoted to reports of Young People's Work in the various Provinces.

Saturday was devoted entirely to a discussion of national organization and the framing of a Constitution, which was finally drawn up, embodying a National Commission to be composed of eight young persons, one from each provincial organization, and six Advisors, namely, the Executive Secretary of the Department of Religious Education of the National Council, a Secretary of Young People's Work

of the Church was always apparent. The leaders and speakers of the Conference were the Rt. Rev. Henry J. Mikell, Bishop of Atlanta, Rt. Rev. Campbell Gray, Bishop of Northern Indiana, Rev. Dr. M. B. Stewart, Rev. Robert N. Spencer, Mr. Lewis B. Franklin, and Mr. John R. Voris.

A number of resolutions were passed, one endorsing the work of the Near East Relief, one sending a word of greeting to Rev. John W. Suter, Jr., the new Executive Secretary of the Department of Religious Education of the National Council, and another a word of greeting to the Rev. Dr. William E. Gardner, who, it was felt, was very influential in bringing about the National Organization of Young People. But probably the most important resolution was that drawn up as a statement



DELEGATES TO NATIONAL FEDERATION OF YOUNG PEOPLE, TAYLOR HALL, RACINE, WIS.

diana, Indianapolis, California, Massachusetts, Upper South Carolina, Chicago, Milwaukee, Ohio, New Jersey, Michigan, South Dakota, Georgia, and Western Michigan, and Provincial Young People's Organizations from all of the Provinces except the First. Official Provincial Advisors were present from the Provinces of Sewanee, Midwest, Southwest, New York, and New Jersey, and Northwest. Reports from provincial representatives showed that there are in existence fifty-one diocesan Young People's organizations. Of this number twenty-nine were represented at this conference.

The conference was called to order on Thursday afternoon, August 27th, by Mr. Edward Sargent, representing the Department of Religious Education of the National Council. Committees were appointed and the conference formally organized. At the election of officers, Mr. Linden H. Morehouse, Province of the Midwest, was elected Chairman, Mr. Frederick Delzell, Province of the Southwest, Vice-Chairman, and Miss Emma Twiggs, Diocese of Georgia, Secretary.

The Friday morning session was opened by an address by the Rev. Dr. Frank E. Wilson, rector of Christ Church, Eau Claire, Wisconsin, who outlined the history of the Church in America, calling attention to the close relationship between the history of our country and the history of the Church. Dr. Wilson declared his

in the Department, and four Advisors, to be chosen by the National Council. The Constitution also provides for a triennial conference at which representation will be one young person from each diocese or missionary district, one young person chosen from each provincial organization, and as advisory members (non-voting), one clerical Advisor and one lay Advisor from each province. Officers of the conference do not hold office longer than the conference, but the head of the Young People's Movement is to be the chairman of the National Commission, elected by the Commission.

The Saturday evening session was exceptionally impressive. The meeting was opened by the chairman with a prayer for guidance, and then the final report of the Committee on Constitution was read. A motion was made by Mr. Alfred G. Bennett, Diocese of Los Angeles, that the Constitution be accepted as read, and upon roll call every diocese present ratified the Constitution. Everyone felt that a very important move had been taken in the formation of this National Federation, and at the suggestion of the chairman, the *Gloria in Excelsis* was sung.

The spirit of the delegates attending this Conference can hardly be adequately described. There was no person present who did not feel the responsibility that he or she had in drawing up a National Constitution, and the enthusiasm of the youth

to be presented to General Convention, as follows:

"STATEMENT FROM THE NATIONAL FEDERATION OF EPISCOPAL YOUNG PEOPLE TO THE GENERAL CONVENTION OF THE CHURCH.

"We, the representatives of the Diocesan and Provincial Young People's Organizations, in conference assembled at the National Center for Devotion and Conference, at Taylor Hall, Racine, Wisconsin, on the thirtieth day of August, Nineteen hundred twenty-five, do hereby convey to the General Convention of the Church notice of the fact that we have effected national organization under the title 'National Federation of Episcopal Young People,' and have adopted a constitution, copy of which is appended.

"It is our understanding that the National Council in its budget to be presented to the General Convention of the Church has made provision for a Secretary of Young People's Work, in the Department of Religious Education, who shall work in the interests of the National Federation of Episcopal Young People and the National Student Council; and, therefore:

"WHEREAS, we appreciate this consideration and realize the unity of purpose of the Young People whether in colleges or in the parishes, and yet feel that these are two distinct types of work;

"BE IT RESOLVED, That we hope that the time may come when there will be a sec-

[Continued on page 628]

E. C. U. Protests Against Bishop Barnes

Formal Criticism Laid Before the
Archbishop—Death of Dean Ryle
—Ecclesiastical Loan Collection—
Revision of Irish Prayer Book

The Living Church News Bureau
London, August 21, 1925

THE THEOLOGICAL AND LITURGICAL Committee of the English Church Union has drawn up a careful examination of some of the statements made by the Bishop of Birmingham in the notorious sermon that he preached in Westminster Abbey on June 14th. This criticism has been forwarded by the Earl of Shaftesbury, President of the Union, to the Archbishop of Canterbury.

The Committee points out the crudeness of Dr. Barnes' attack, which suggests, they say, "rather a young student's hasty assimilation of some text-book than the mature scholar's investigation of original sources." It is further pointed out that "Dr. Barnes' intellectual reputation has been won exclusively within the realm of mathematics, and the qualities of a humanist and historian of ideas cannot be acquired in a day." The Committee comments on the fact that a large part of the Bishop's sermon "consists of vague denunciation of Catholicism in which the terms 'magical' and 'mechanical' recur with monotonous reiteration."

Lord Shaftesbury adds to the report some practical considerations, such as come home with especial force to the laity of the Church. These are:

"(1) That to do its work of saving souls efficiently the Church needs, above all things, tranquility; and that the incessant and bitter attacks of Dr. Barnes upon the Catholic Faith produce an atmosphere of exasperation which is deeply prejudicial to the Church's spiritual life.

"(2) That the utterance, by a Bishop of the Church, of sentiments directly attacking the traditional Faith of the Church, wounds the conscience and undermines the faith of thousands of poor and simple souls for whom Christ died.

"(3) That denunciations of Catholicism by an English diocesan bishop directly stultify all attempts at reunion, and must neutralize the efforts made by your Grace to find a means of *rapprochement* with the Holy Orthodox Church of the East, whose representatives joined in worship with us only the other day; and that Dr. Barnes' sermon has already been exploited by the Roman Catholic organ, the *Tablet* (July 4th), in order to undo the good work begun at Westminster Abbey on St. Peter's Day last."

Coming from a body of ecclesiastics, all of whom are scholars of recognized authority, the criticism of Dr. Barnes's unfortunate sermon is of distinct importance. It may indeed be said to be a dignified exposure of the theological ignorance of a misguided prelate who apparently regards it as part of his duty as a diocesan to attack the Faith and practice of the Catholic Church to which he is supposed to belong.

The Archbishop of Canterbury, in a non-committal, but at the same time highly significant, reply, says:

"My dear Lord Shaftesbury,—I thank you for your letter of July 25th written in your capacity of President of the English Church Union.

"I realize the importance of the matter upon which you write and the careful and thoughtful character of the communication

which you have made to me. You will not, I think, expect me to discuss in a letter the controversial aspect of the question. You will realize that I do not regard the matter lightly."

DEATH OF DEAN RYLE

It is with the deepest regret that I have to record that Dr. Herbert E. Ryle, Dean of Westminster, passed to his eternal rest on August 20th, at the Deanery, Westminster, at the age of sixty-nine. Dr. Ryle, at the end of last year, had felt unequal to continuing his duties as Prolocutor of the Lower House of Convocation, and during the last few months he had become increasingly ill. He rallied slightly about a month ago, and his friends had begun to hope that he might be restored to health; but it was not to be, and the Church and nation have to mourn the loss of a prelate of singular grace and charm.

Dr. Ryle, a son of the first Bishop of Liverpool, had the reputation at Cambridge University of an able Old Testament critic, and was elected to the Hulsean chair of the University in 1887. He was afterward successively Bishop of Exeter (1901-3) and Bishop of Winchester (1903-11), and succeeded Dr. Armitage Robinson (now Dean of Wells) as Dean of Westminster in the early part of 1911. On the retirement of Dean Eliot in 1919 he was made Prolocutor of the Lower House of the Convocation of Canterbury; and in that office he seemed among the most successful of a distinguished line. Dr. Ryle's work on the Prayer Book Revision Committee is entitled to especial record, and it was to the general regret that he felt compelled to resign the important office of Prolocutor at the beginning of this year. Other good work was rendered in connection with the Abbey Restoration Fund, the excellent result of which was a sum of £150,000, well-invested in the hands of three trustees.

ECCLESIASTICAL LOAN COLLECTION

The Ecclesiastical Loan Collection at the forthcoming Church Congress at Eastbourne bids fair to maintain its traditional high standard.

The Ecclesiastical Art Exhibition, of which the Loan Collection forms a part, has been a feature of Church Congresses since 1879, in which year the Congress was held in Swansea. Though it is by no means confined to objects of antique or curious interest, but comprises much modern work that is representative of the best that comes from the hands of artists and craftsmen serving the needs of the Church, the ancient treasures of the parish churches, which are thus brought together for inspection, are the main attraction.

Sussex is a county which is rich in Church plate, and several fine examples have already been received for exhibition. Among them is the silver Communion cup belonging to St. Mary, Battle, which bears hall marks of the year 1552. Its particular interest is that it has been in use in one parish with unbroken continuity for three hundred and sixty years. A slightly older chalice and paten, indeed the oldest piece of Church plate in use in the diocese of Chichester, is that given to the parish church of Eastbourne a few years ago by Mr. A. W. Bruford. Its history is unknown, but it is thought to have come from Wales. Its date is 1547, and it will be shown at the exhibition. Another

chalice and paten of great interest is that lent by the vicar and churchwardens of Pevensey. It is of Elizabethan workmanship, and seems to have been in continuous use for over three hundred and fifty years.

Much more ancient, however, than any of those mentioned above, is a mortuary chalice and paten of the early thirteenth century. Such chalices and patens were made of pewter for interment with a priest at his burial. The particular one to be shown was found about forty years ago during the restoration of East Dean Church, near Chichester. This is lent by the vicar of East Dean, the Rev. A. A. Evans, who is acting as Hon. secretary for the Loan Collection.

MEN'S SOCIETY

The London Diocesan Union Executive of the Church of England Men's Society has completed the preliminary arrangements for the annual gatherings of London members to be held on Thursday, October 15th, and Saturday, October 24th. A Corporate Communion of the City of London Branch will be celebrated on Friday morning, October 16th, in St. Paul's Cathedral. Mid-day conferences for City people have been much appreciated in past sessions, and the City branch has a particularly attractive program in hand for a course which is to be given on Thursdays at 1:15 p.m., in St. Mary-le-Bow, Cheapside, beginning on October 22d. Canon Donaldson, of Westminster, Dr. Hugh Dalton, M.P., and Mr. Hamilton Fyfe, are among the speakers who have promised to give addresses.

MISSIONARY LECTURES

Missionary lectures during the coming autumn and winter are likely to be made more interesting than hitherto by the aid of the cinematograph.

By the coöperation of the five great missionary societies, some five and a half miles of film depicting Indian life have been prepared, and will be grouped in special subjects to suit the need of lectures on Church work in India. Altogether the film provides material for about eight hours' continuous exhibition, and will be available in sections very shortly. The secretaries of the missionary societies who recently viewed the film are enthusiastic about its excellence and the vividness of the impression it gives of Indian life in general, and in particular of the missionary work in all its phases that is being carried on in India and Ceylon.

REVISION OF IRISH PRAYER BOOK

On its passing in the form of a Bill next year, the second revision by the Church of Ireland of the Book of Common Prayer becomes statutory. The Preface for the new Prayer Book has already been passed by the General Synod. Most of the changes are already in use, since those authorized up to 1920 are embodied in the 1921 edition of the Prayer Book, and those authorized in 1921-1925 are now available in a pamphlet just issued. The revision makes no modification in doctrine or in the ritual canons; its aim has been to adapt rubrics and services to the requirements of the present time, and to enrich the Prayer Book by the addition of new forms of devotion.

The Bishop of Limerick, Dr. H. V. White, has addressed a letter to his clergy to accompany the pamphlet referred to, in which he writes: "It will, therefore, be right for us to give fresh and careful study to canons and rubrics which can-

not be regarded as antiquated, but express the present mind of the Church. If this examination of our Church law shows us that we have sometimes in our practice set aside rules which we promised to obey, we can now, without giving just cause of offence to any of our people, reform our procedure." The bishop is prepared to consider requests made to him to exercise his rights of dispensation. No change, he writes, should be made in the order of services without reference to him; and "in no case should liberties be taken with the rubrics and canons connected with the Communion Office."

"RUSHBEARING" FESTIVAL

On Saturday evening last, there was commemorated at Grasmere, in Westmorland, what is believed to be the oldest Christian festival in England—the ancient ceremony of "rushbearing." Two hundred children paraded with rushbearings to

connect the present time with the days when it was necessary to carpet the floor of the church each year with rushes taken from Grasmere lake.

The "bearings" were symbolic of early times, and included a Latin Cross, St. Andrew's Cross, Irish and Aeolian harps, the serpent on the pole, Moses in the bulrushes, the white hand of St. Oswald, Wordsworth's wishing-gate, the Trinity in Unity, and other beautiful emblems.

Grasmere was the burial place of the poet Wordsworth, who resided there in Dove Cottage, now preserved as his memorial. A large number of visitors witnessed a procession of the inhabitants of the village to St. Oswald's Church, where a beautiful service was held, which included the singing of the Owen Lloyd rushbearing hymn, composed for the Ambleside rushbearing ninety years ago, a hymn by Dr. Layman, and one by the late Canon Rawnsley. **GEORGE PARSONS.**

for the Kingdom of Heaven is at hand." Dr. Woods emphasized the marvellous changes which had taken place in recent years in the general religious outlook. The service was attended by Scandinavian and Orthodox prelates, as well as by the King and Queen and members of the Court. A solemn *Te Deum* was sung in Latin, and the Patriarch Photios gave his blessing.

Following the service, the Conference was formally opened by the King, who said that there could be no real peace in the world until there is peace in the heart, and that laws are useless without good will. Afterwards, the delegates and their friends were received by the King and Queen.

The Conference proper began in the afternoon with the discussion of the Church's obligation in view of God's purpose for the world, the speakers being Pastor Wilfrid Monod, of Paris, Dr. C. F. Wishart, of the United States, and Dr. Garvie, of London. The discussion was continued in the evening with speeches by the Metropolitan of Serbia and the Archbishop of Dublin.

High Mass will be celebrated in the Cathedral next Sunday morning, and in the afternoon several of the Orthodox prelates will speak at a service in the Engelbrekt Church. In the evening a memorial service will be held for the late Patriarch Tikhon, and it is hoped that the Patriarch of Alexandria will deliver an address **GEORGE PARSONS.**

Stockholm Conference is Opened

The Living Church News Bureau
London, August 21, 1925

THE WORLD CONFERENCE OF CHURCHES, called by Dr. Söderblom, Archbishop of Upsala, was opened on Wednesday last at Stockholm. The object of the Conference, as already stated, is to consider how best the teaching and purpose of our Lord can be brought to bear on the manifold problems of the modern world. It is not concerned with questions of faith and order. Between 600 and 700 members assembled. Among the British representatives, who number 135 in all, are the Bishops of Winchester, Lichfield, Plymouth, and Bombay; Dr. Gwynne, Bishop in Egypt; the Archbishop of Dublin; the Deans of Worcester, Canterbury, and Carlisle; Dr. Garvie, a former president of the National Free Church Council; Dr. McClymont, a former Moderator of the General Assembly of the Church of Scotland; Lord Farmoor; and Sir Wiloughby Dickinson.

The American delegates, who include Bishop Brent, of Western New York, number 170; and representatives of the Protestant Churches of France, Central Europe, the Baltic States, Finland, the Scandinavian countries, and of the Orthodox and other Churches of the East, also attended. The leading figures among the Orthodox ecclesiastics are Archbishop Germanos, representing the Patriarch of Constantinople; the Patriarch of Alexandria, and the Bishops of Bucharest and Sofia. The Far East is represented by Bishop Motoda, of Japan.

The conference is to be presided over alternately by the presidents of its four sections, the Bishop of Winchester (British), Dr. Arthur Brown (American), the Archbishop of Upsala (European), and Archbishop Germanos (Eastern). Dr. Atkinson, of the United States, has been appointed general secretary.

Five special commissions, each subdivided into several committees, were at work all last week preparing reports on the different subjects with which the Conference is to deal. The first commission has treated of the question of the Church and economical and industrial problems; the second, the Church and moral and social problems; the third, the Church and international relations; the fourth, the Church and Christian education; and the

fifth deals with the methods of coöperation in the efforts of the Christian Churches.

The proceedings began on Wednesday with a service in Stockholm Cathedral, when the Bishop of Winchester preached the sermon, taking as his text, "Repent,

Church Army in New Brunswick

Services at Westfield Described— Other Canadian Church News

The Living Church News Bureau
Toronto, August 28, 1925

THE CHURCH ARMY CRUSADERS FROM England, who are nearing the end of their campaign in the Diocese of Fredericton, spent one day in the parish at Westfield. The rector, the Rev. A. J. Patstone, brought the men up from St. John by motor boat. A short devotional service was held in the rectory rooms on Saturday evening, at which prayers were offered for God's blessing upon the Sunday services. On Sunday morning Holy Communion, as conducted at C. A. Headquarters, was celebrated in St. Peter's Church, and in addition to the helpfulness of the service, many must have been impressed by the simple and hearty music used. The Ven. Archdeacon Crowfoot, who was spending his vacation in the district, assisted at the service. At eleven o'clock services were held at five places in the parish and all were attended by large and intensely interested congregations. By song and spoken message the Crusaders won the hearts of all. The visit was a part of the campaign in the St. John Deanery, and here, as everywhere else in the deanery, it has awakened many—clerical and lay—to the need for, and possibilities of, such simple and heartfelt testimony to the essentials of our Faith.

The Rev. W. R. Adams, D.D., Bishop-elect of Cariboo, with his wife and family, has arrived in Canada. Next Sunday he is to preach at St. Thomas' and St. Martin's Churches, Toronto. He is to be consecrated at Kamloops, the see city of his extensive diocese, on the Feast of St. Michael and All Angels.

The Rev. Principal McGreer, M.C., of Bishop's University, Lennoxville, preached

in Westminster Abbey on Sunday morning, August 16th.

The Rev. R. W. L. Connor, assistant secretary of the Church of England Waifs and Strays Society, of London, England, has been visiting the Society's homes in Eastern Canada and has also visited Western Canada with a view to the possible establishment of a boys' home at some point in the West.

The Rev. Dr. J. Roy Campbell, the oldest Anglican clergyman in New Brunswick, celebrated his eighty-fourth birthday on August 7th at Farraline Home, where he and Mrs. Campbell make their home. He has been the recipient of many congratulatory messages and good wishes and in spite of his advanced years is enjoying very good health and takes a keen interest in everything going on.

All the Mothers' Union Branches of Rupert's Land, in Winnipeg, amalgamated and had, one huge picnic at Kildonan Park, on the date set for the opening of the Mary Sumner House in London, England.

The newly formed District of Dapp, in the Diocese of Edmonton, held a meeting presided over by Archdeacon Burgett and unanimously decided to build a church at Dapp. This district is part of the large parish of Westlock, and the success attained is due to the energy and missionary efforts of the Rev. Donald Macqueen.

For the twelfth consecutive year the Girls' Friendly Society have decided to operate a cafeteria at the Canadian National Exhibition. The profits are used to reduce the mortgage on the G. F. S. club house and for other G. F. S. social service work.

Excavation work has now begun for the new church for Trinity Parish, Ottawa South. The new structure will be three times as large as the original building, and will cost approximately \$50,000.

Christ Church, Port Stanley, Ont., opened for service in 1845 by the Rev. Benjamin Cronyn, the rector of London, and the Rev. Richard Flood, of Delaware, has been celebrating its eightieth anniversary. Canon J. W. J. Andrew, the Rev. P. N. Harding, Canon Gunne, and Archdeacon Fotheringham have been the special preachers. The present rector is the Rev. John R. Bythell.

A number of the members of the High School Board of Tweed, Ont., presented the Rev. A. E. Smart, who had been an active member of the Board for a number of years and who is shortly leaving the parish, with an automobile robe. Mr. F. E. Houston occupied the chair and the presentation was made by Mr. W. O'Keefe. Mr. Smart gratefully acknowledged the gift, and expressed his regrets at severing his connection with the board, as the work had always been a source of pleasure to him.

Miss McKinley, deaconess at St. John's Church, Norway, Toronto, who is leaving to assume her new appointment as super-

intendent of Strachan Houses, was made the recipient of a handsome bronze reading lamp by the Mothers' Society of the church at a picnic in her honor at Centre Island.

A memorable service was held in St. Thomas' Church, Kingsport, Nova Scotia, on Sunday, August 23rd, the occasion being the dedication of a brass altar cross given in memory of Agnes Gertrude Hiltz by Mrs. Russel D. Lewis, of Orange, N. J. Miss Hiltz had been an earnest and faithful member of St. Thomas' Church even before the church building was erected, when the services were held in the home of her parents, Mr. and Mrs. Ephraim Hiltz.

The service was conducted by the rector, the Rev. G. C. Brown, and the dedication prayers read by the Rev. T. C. Mellor, of St. Luke's Church, Annapolis Royal, and a former rector of Cornwallis, in which parish St. Thomas' Church is situated. Mr. Mellor also preached an appropriate sermon, taking for his text the Cross of Christ.

are some schools in this diocese, as in others, where school sessions continue the year round without vacation. Most of these are outside the suburban district.

THE FALL CAMPAIGN

Extensive plans are still being made for the Fall Campaign in the Diocese of Chicago. We have already told of the conference for clergy to be held at St. James' Church, Chicago, beginning Wednesday evening, September 30th, and ending Friday afternoon, October 2d. The leader of this conference will be the Rev. R. Bland Mitchell, secretary of the Field department of the National Council. Another conference for laymen will be held at Taylor Hall, Racine, October 2d to the 4th. The railroad fares and hospitality will be provided by the Bishop and Council for out of town clergy at the Chicago conference, and the railroad fares will be paid for one layman from each parish and mission outside of Chicago who attends the Racine conference for the full time.

THE CHURCH MISSION OF HELP

The Church Mission of Help is already making its program for fall work. A Quiet Day will be held during Advent for the members of the staff and for volunteer workers. There will also be meetings of discussion groups each week during Advent, the theme to be the Underlying Principles of Christian Service. Mrs. Theodore W. Robinson, chairman of the organization, will speak by appointment at parishes and missions. A Book Shelf

Chicago and Vicinity

The Living Church News Bureau
Chicago, August 29, 1925]

RESULTS WELL WORTH WHILE HAVE BEEN attained at the vacation Church schools this summer. Of the seven schools which were held, Miss Vera Noyes, supervisor of Religious Education, announces these accomplishments:

the school at Holy Trinity by a second gift of \$35.00. The Church of the Good Shepherd, Lawndale, showed the best attendance, with a ninety-three per cent average. The school at the Church of the Resurrection continued its sessions through an additional week at the request of the children. The Church of the



NEW DORMITORY OF ST. ALBAN'S SCHOOL, ST. CAMORE, ILL.

St. Ann's (situated in a poor district on the northwest side of Chicago, received the silk Chinese flag for the largest missionary offering for Daily Vacation Bible Schools in China. St. Thomas' (colored) school had the second largest offering and received the cotton Chinese flag. This school has also made a gift of money to the diocese in appreciation of its support. The Stock Yards' Council approved

Epiphany had the largest enrollment, with the school at the House of Happiness second. The results at the school at Christ Church, Winnetka, indicated that the vacation schools are as popular in the suburbs as in the city. Every vacation school, says Miss Noyes, has recruited pupils for the fall term of the Church school and has awakened a keener interest in the Church on the part of the children. There

has been begun at diocesan headquarters where books on social work will be lent to any one who asks for them. There were twenty girls under the supervision of the society on August 1st.

DEAN PARDEE'S LONG SERVICE

One of the best loved priests in the Diocese, the Rev. Luther Pardee, familiarly known as Dean Pardee from his connec-

tion with the old Cathedral, will complete fifty-one years of service in the ministry on September 13th. Dean Pardee was ordained deacon on that date in the year 1874 by Bishop Robertson. He was ordained priest in 1876 by Bishop McLaren. He is the oldest priest in service in the Diocese of Chicago, having spent all his ministry here. He began his work at Calvary, Chicago, in 1874. From 1875 to 1891 he was at the Cathedral of SS. Peter and Paul. From 1891 to 1898 he was at St. Paul's Austin, leaving there to become Dean of the Cathedral. He left the Cathedral in 1902, and from 1904 to 1910 he was rector of St. Elizabeth's, Glencoe, a beautiful suburban church built by him and given to the Diocese in memory of his mother. For thirty-two years he was secretary of the Convention, serving from 1884 to 1916. Dean Pardee is an M.A. of Racine College and a graduate of the General Theological Seminary.

BURIAL OF THE REV. W. A. GUSTIN

The burial service for the Rev. William Alfred Gustin, whose death was recorded in these columns last week, was held at the Church of St. Michael and All Angels', Berwyn, on Saturday, August 22d. The service was read by the Rev. F. S. Fleming and the Rev. Paul R. Reinhardt, and was followed by a Requiem Celebration, at which the Rev. David E. Gibson was celebrant, assisted by the Rev. Henry Steele and the Rev. John S. Cole. The body was taken to Canada for burial.

LARGE ENROLLMENT OF NURSES AT ST. LUKE'S HOSPITAL

Ninety young women have enrolled in the training school of St. Luke's Hospital this fall, the largest class in the history of the school. Most of the candidates are from small cities and represent nearly every western and middle western state. The many new facilities and advantages of the Hospital have helped attract so large a class.

FIRE AT BELVIDERE

Trinity Church, Belvidere, Ill. (the Rev. Walter P. Crossman, priest-in-charge) was badly damaged by fire on August 11th. The extent of the loss is about \$5,000. The fire began in the wall of the sacristy and destroyed one of the sides of the church. Services are being held, for the present, in the parish house.

PROFESSOR NORWOOD MARRIED

The Rev. Percy V. Norwood, professor of ecclesiastical history in the Western Theological Seminary, was married to Miss Irene Feik of Milledgeville, Ill., at St. Andrew's Church, Lowner's Grove, on Tuesday, August 4th. Professor A. H. Forster, also of the Seminary, read the service. Professor Norwood has been in charge of St. Andrew's Church for the past year, and Mrs. Norwood was a teacher in the Hinsdale schools.

H. B. GWYN.

FROM WEST TEXAS TO WISCONSIN

SAN ANTONIO, TEXAS—The Rev. Claud R. Parkerson has accepted a call to Fort Atkinson, Wisconsin, and will take up his residence there September 1st. For six years he has served as vicar of St. Paul's Church, the Bishop's church for Army work. He has also ministered to St. Philip's congregation of colored people, and acted as chaplain of the West Texas Military Academy, and business manager of the *Church News*. His parishioners have presented him with a very complimentary signed address.

TO ALL CHURCHMEN

OU are interested, of course, in the coming GENERAL CONVENTION OF THE CHURCH, which opens in New Orleans on October 7th and continues in session from two to three weeks. Questions of great magnitude will come before that distinguished body: the ratification of proposed changes in the Prayer Book, especially those in the services of Holy Communion, Baptism, and Holy Matrimony; the question of extension or curtailment of our vast missionary work by the adoption of a Budget; elections of Missionary Bishops and of the members of the National Council; the question of our relations with the Federal Council of Churches; and many other important and difficult questions. You will wish to have prompt and careful reports of all the deliberations.

So also the activities of the women's organizations of the Church, especially the triennial convention of the Woman's Auxiliary, will be of great interest.

All these matters, as well as many others connected with the General Convention, will be carefully reported in interesting articles in

THE LIVING CHURCH

That ever-interesting, ever-reliable, veteran missionary, BISHOP BURLESON, of South Dakota, will report the House of Bishops. Mr. CLIFFORD P. MOREHOUSE, a new acquisition of THE LIVING CHURCH, coming to us from the editorial board of the *Harvard Crimson*, founder and first editor of the *Crimson's* monthly *Bookshelf*, will report the House of Deputies, with the assistance of veteran members of the House. Mrs. W. J. LOARING CLARK, of the national executive board of the Woman's Auxiliary, will report the women's meetings and especially the Woman's Auxiliary sessions; and adequate arrangements have been made for reporting the innumerable lesser meetings of national and other Church organizations during the Convention. There will be bright and interesting discussions by the Editor and others.

OUR OFFER

F course you both need and want the weekly issues of THE LIVING CHURCH during this period. We make these offers:

Three Months—October, November, and December issues—for One Dollar.

Six Weeks—issues of October 10, 17, 24, 31, November 7, 14—for Fifty Cents.

Every thinking Churchman ought to be on the subscription list during this period, and thousands of them ought to STAY THERE afterward.

If you will be in New Orleans during the Convention, let us mail the issues of October 3, 10, and 17 to your address in that city, and the subsequent issues to your home address. No extra charge for changing from the one to the other address. Give BOTH addresses in the order, and save inconvenience to yourself. If, for the preservation of your file, and for the reading of your household in your absence, you desire to have those copies sent to your home address, send 30 cents with an order to mail copies also to your New Orleans address.

If you are already a subscriber, you will appreciate the value of these Convention numbers. Please help, therefore, to enlist the interest of other Churchmen. If you are willing to draw up a list of names of Churchmen who need and will appreciate this EDUCATION IN CHURCHMANSHIP, and are willing to pay for the subscriptions to such a list, you will be performing a valuable service to the Church.

Very Truly Yours,

Morehouse Publishing Co.,

1801 Fond du Lac Ave., Milwaukee, Wis.

Publishers.

N. B. If you will visit New Orleans during the Convention, don't fail to visit the Book Exhibit of this Company in Room 3, First Methodist Church, 1108 St. Charles Avenue, nearly opposite the Convention hall.

The Material of the Christian Nurture System is the principal part of that exhibit.

City Mission Head Decorated by Children

Touching Appreciation Shown from Day Nursery Children—Large Work Carried on by New York Society—Strengthening of Trinity Church Edifice—Other News of the Metropolis

The Living Church News Bureau
New York, August 28, 1925

A DELEGATION OF FORTY LITTLE CHILDREN called at the offices of the City Mission Society, 38 Bleecker Street, recently, to present the superintendent, the Rev. L. Ernest Sunderland, D.D., with a unique basket of garden flowers.

The children were from the Day Nursery of God's Providence House, which the City Mission maintains at 330 Broome Street, and the flowers had all been fashioned of painted paper, executed by the toddlers themselves. These children, during their day's sojourn at the center, enjoy a program of supervised rest, regulated diet, and exercise, as well as constructive games and crafts.

A tiny card tied to each flower in the basket carrying a message from the child, bore evidence of the result:

On a tulip from Tony Rizzo, one read: "You should have seen how small I was in September. Since then I have gained five pounds."

Small Joseph Marconi inscribed on a daisy this sage prescription: "If you ever have eczema on your face, just run away from cake and candy, and try a little milk of magnesia."

On a crimson poppy one future Caruso informed one that: "My teeth are good because I brush them. The dentist at Houston House cleaned them last week."

Indeed the entire program at God's Providence House is based upon the belief of the headworker, Mrs. Harriet MacDonald, that the modern neighborhood center must take for its function not only the provision of relief for important emergencies, but the education of mothers through instruction and example. "The child who goes home looking rested and well fed, who shows each day a slight gain, is not only a definite contribution to society through himself alone, but through the example he furnishes of what mothers throughout the neighborhood may accomplish for their children."

More than 211,000 aggregate attendance at chapel and bedside services in hospitals, prisons, and neighborhood centers are recorded in the ninety-third annual report of the New York Protestant Episcopal City Mission Society.

The report covers the activities for the year 1924 of a staff of 102 clergy and lay workers in thirty-three hospitals, twelve correctional institutions, three charitable homes and the immigration station at Ellis Island. At each of these places the Society maintains the official non-Roman non-Jewish chaplains. Its own institutions include two neighborhood centers, God's Providence House in Broome Street, and Houston House, the settlement recently inaugurated by Trinity Parish in East Houston Street; the Chapel of the Messiah and St. Cyprian's Chapel for the Colored, and San Salvatore Church for the Italians in Broome Street; also three fresh-air homes and camps—Sarah Schermerhorn Convalescent House at Milford, Connecticut, Rethmore Home at Tenefly, New Jersey, and Camp Bleecker at Milford.

The report shows that in its own institutions alone the Society has through its workers given personal assistance to more than thirteen thousand people. Each week in the city's hospitals and prisons more than ten thousand persons have availed themselves of the ministrations of the Society's chaplains.

In his resumé of the year's activities, the Rev. L. Ernest Sunderland, D.D., superintendent, says of St. Barnabas' House, the Society's temporary shelter for destitute women and children:

"For three years we have been working on the reorganization of one of the very important departments of our work, St. Barnabas' House. We have spent a large sum of money on its fabric, we have investigated needs, and tried to accommodate the house specifically to those needs.

"At present the dormitories are running to capacity. As a distinctly temporary shelter, for destitute women and children, St. Barnabas' House is making an important health and social service contribution to the city. Our maximum bed capacity is one hundred, which does not include staff or servants. It is more than a shelter. Each individual coming in brings a difficult human problem, and our St. Barnabas' Staff, with the help of our social service staff, have solved many of them this year. Social agencies of the community and churches have cooperated, ninety-seven organizations making use of the house in 1924."

Over seven hundred women and children, the report states, were turned away from St. Barnabas' House last year; an increased capacity of twenty-five beds at a maintenance cost of \$500 per year per bed is urged.

Concerning the new neighborhood center in East Houston Street the Report states:

"Because of the great need for settlement work in this community, we were glad to accept the invitation of a plan of cooperation with Trinity Parish. Since last November we have been using the three floors of the large parish house of St. Augustine's Chapel on Houston Street, near the Bowery, the playground, and certain rooms under the chapel. As this report goes to press, there are 1,834 people registered in the different activities carried on by this new settlement known as Houston House. The aggregate attendance for January, February, and March was 19,477 individuals. The main departments are recreation and club work for boys, the same for girls, and English for foreign-born women. An extensive health program is likewise being carried on here by the Association for Improving Conditions Among the Poor."

A new plan for a cooperative social-service bureau for the parishes is presented in the report, whereby individual churches can avail themselves of the scientifically organized social service department at the headquarters office.

THE NEW FOUNDATION AT OLD TRINITY

It was reported in this letter in the issue of August 8th that the foundations of Trinity Church had been strengthened with an underpinning necessitating an outlay of some \$130,000. A detailed account of this elaborate piece of work has just been made public. It states that had this noted church been left to stand as it was last April, it would have been only a matter of time before it would be in too dangerous a condition for public use. At that time there was discovered a widening crack, almost parallel with the front end of the chancel, which had been caused

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by the settling of the entire western end of the building. Working twelve and fifteen hours a day for four months, and finally without cessation, the workmen lifted Trinity Church back into position by August 1st. Today ninety-two steel casings support the western end of the edifice. These were sunk by hydraulic pressure deep into the hard-pan which is above the bedrock. Through some fifty to sixty feet of dirt and sand, tremendous pressure forced the casings; then they were filled with concrete, and, finally, the completed work was subjected to test pressure of 125 tons on each casing. The job is claimed to be a triumph in hydraulic engineering, for there is no record of like work of such magnitude. Now the famous old church at the head of Wall Street is considered by experts to possess a stability that ensures its continuance for many decades to come.

CITY PREACHERS

Bishop McCormick, of Western Michigan, who has been preaching at the Cathedral on the past several Sundays, concludes his engagement on the 30th. Other summer visitors whose preaching here will end at the same time include Bishop Mann of Pittsburgh who has been at St. Thomas' Church, Bishop F. F. Johnson of Missouri at St. Bartholomew's, the Rev. Dr. William Way of Charleston at Trinity Church, and the Very Rev. J. D. Cummins of New Orleans who has been at Grace Church.

LABOR SUNDAY SERVICE

As previously announced, there will be held on "Labor Sunday," September 6th, a special service at the Cathedral in the interest of labor. The Central Trades and Labor Council of the American Federation of labor is coöperating with the Cathedral clergy for the service. The announced speakers are Bishop Manning, the Rev. C. K. Gilbert, secretary of the Social Service Commission of the Diocese of New York, and Mr. William Green, the President of the American Federation of Labor, who will deliver the principal address.

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SCHOOL OF THE PROPHETS AT EVERGREEN, COLO.

EVERGREEN, COLO.—The School of the Prophets, which is held annually at Evergreen, has just closed a most successful session, the registration being larger than at any time since its first session eight years ago. The faculty and lecture subjects were as follows: the Rt. Rev. Irving P. Johnson, D.D., Sermon Material; the Rev. George Rogers Wood, The Epistle to the Philippians; William C. Sturgis, Ph.D., The Church's Mission; the Rev. Charles N. Lathrop, The Social Responsibility of the Parish and the Priest's Relationship Thereto; the Very Rev. Robert S. Chalmers, The Educational Responsibility of the Parish and the Priest's Relationship Thereto; the Very Rev. D. W. Gateson, Faith and Order; and L. R. Wadlow, organizer of St. Mark's Church, Philadelphia, Church Music.

The daily program began with the celebration of the Holy Eucharist at 7:30. The mornings were devoted to lectures, intercessions, and a meditation by the Rev. Shirley C. Hughson, O.H.C., chaplain of the school. The afternoons were left free for recreation, and in the evenings were held round-table conferences and general discussions.

The school was followed immediately by a five-day retreat for priests conducted by Fr. Hughson.

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NATIONAL FEDERATION OF YOUNG PEOPLE

[Continued from page 621]

retary for the National Federation of Episcopal Young People and also one for the National Student Council.

"BE IT FURTHER RESOLVED: That through our fourfold purpose of worship, study, service, and fellowship in the 'Five Fields,' we pledge our loyalty and support through the National Council to the Church and its General Convention; and,

"BE IT FURTHER RESOLVED: That these resolutions be spread upon the minutes of the Conference and a copy be sent to the Presiding Bishop of the Church, to the Secretary of the House of Bishops, and to the Secretary of the House of Deputies."

Probably the most far-reaching result of the Conference will be the National Commission. It is anticipated that this Commission will meet two or three times a year to discuss Young People's work and exchange ideas, and literature will be issued, describing the work among the young people in different parts of the country, so that all organizations will have the benefit of the experience of others working along the same lines.

BOSTON GIRLS IN SUMMER CAMP

BOSTON MASS.—One hundred girls and young women, mostly from the Greater Boston parishes, left Saturday for Sebago Lake, Maine, to spend two weeks at Camp O-At-Ka. During this time the entire equipment of O-At-Ka, the national camp of the Order of Sir Galahad for boys, is placed at the disposal of the girls of the companion order, the Fleur de Lis.

Miss Helen N. Mower, who has been an active worker in the Fleur de Lis from the very beginning, stated to THE LIVING CHURCH representative that the steady and consistent growth of this Order from one chapter in 1914 to fifty chapters in parishes scattered all over the country, is due in large part to the splendid influence which the camp has had upon the girls who have been fortunate to enjoy its hospitality.

The responsibility for the management of the camp is assumed by a camp committee of six young women, chosen from various chapters of the order in and about Boston. The girls themselves are registered from ten chapters with a few guests from other parishes where up to the present time no chapter of the Fleur de Lis has been instituted.

The equipment is second to none in the state of Maine, and comprises a beautiful woodland chapel with field stone altar and furnishings of white birch; an adequately equipped four-bed hospital; seven screened sleeping cabins accommodating fourteen girls each; a large commons and modern kitchen; recreational hall with store and post office; and a camp headquarters. There is provision for sports of all kinds, including swimming, boating, canoeing, tennis, archery, golf, rifle, base ball, and volley ball. Swimming is the chief sport, and under the charge of a competent Red Cross instructor, many of the girls have qualified as Red Cross life savers. Tennis, rifle, and archery vie with one another in popularity. A full program is crowded into two short weeks, with sports during the day, programs providing enjoyment for the evenings, mountain trips in the camp O-At-Ka truck which involve sleeping out under the stars for one night, over-night whale-boat trips up the Songo and across beautiful Lake Sebago, when the sea-going boat is manned by twenty fair oarswomen who spell each

other on the oars, and one day of "open camp" when the community is invited to inspect the camp.

During the week the camp teems with games and sports, but on Sunday the little chapel is the center of the camp's activity. Holy Communion is celebrated at 7:30 each Sunday by the camp director, the Rev. Ernest J. Dennen, who for the preceding eight weeks has been in charge of the camp for the Galahad boys. For the later service, at 11:30, which is largely attended by friends of the neighborhood as well as by members of the camp, the girls form in a long procession,

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bearing a birch cross, the American flag, and the Fleur de Lis flag, and march by twos into the chapel. The girls present a very striking and effective appearance in the regular camp uniform, which consists of green bloomers, white middy, red tie, and red tam—the three colors of the Fleur de Lis. Each weekday morning the girls enter the chapel directly from colors for a very brief service before scattering for the various duties and pleasures of the day.

All is not play at Camp O-At-Ka, for the girls themselves perform a very large part of the work of the camp—setting tables, waiting on table, washing dishes, preparing vegetables, putting the buildings in order each day, bringing the wood, and so on; but work is not irksome when carried on by the squad system, which divides the work equally and each girl knows exactly what her part each day is to be. Four furlough squad days offer four days of exemption from all camp work.

Happiness and good cheer pervade the camp, from the head counselor, Miss Alexa M. Anthony, down to the youngest girl. The business affairs of the camp are in the hands of the camp treasurer, Miss Bertha E. Williamson; the little hospital is in charge of a trained nurse, Miss Cotter, who stands ready to meet any emergency that may arise; and the commissary department is headed by an experienced dietitian, Mrs. Ethel Lewis, who plans the meals so carefully that there is very little sickness in camp. Home-sickness is practically unknown as many of the girls go year after year and it is like "going home" to return to camp. Tears are not in evidence except when the day of departure comes all too soon. Miss Alice Crowley of Lynn holds the record of never having missed a day of camp since it started way back in 1915 when, as a small girl, she was a member of the first group of Fleur de Lis girls who occupied the camp in its pioneer days.

THE CHINESE UNREST

HANKOW—Writing in the *Newsletter* of the District of Hankow in regard to disturbances in that city and vicinity after the Shanghai riot of May 30th, Bishop Gilman states that the students of Boone generally conducted themselves well, but it was deemed necessary to close the classes and send the students home, which accordingly was done. The same step was taken in connection with the girls of St. Hilda's School.

Relating then some of the personal experiences, Bishop Gilman says:

"On Friday, June 5th, Mrs. Roots desired to call on Mrs. James Tsang and other friends before leaving for Kuling. I asked her to come to me from Hankow under the care of her own coolie, to whom the police at Hanyang gate added two men as guard. With Mr. C. F. Ngai and Mrs. Gilman we called on Mrs. Tsang. I then escorted Mrs. Roots over the hill and sent her on with her servant to St. Michael's while I walked past the Church General Hospital. In front of the Women's Department I was amazed to read a placard on the telephone pole which said 'Let us with one fell swoop clean out the whole crowd of imperialistic foreign dogs.' I was on my way to call on Trinity Church, where for several weeks they had been greatly tormented and considerably frightened by the persistence of certain government students in calling upon the people passing by to 'kill the Christians and tear down the churches.' Upon reading the placard on the pole, I decided to call at once upon the chief of Police, whose yamen was less than a

block beyond the Hospital. On entering I was told that the Chief was not in, that none of the Heads of Departments were in, and I finally had to insist that I should see someone who could convey my message to the Chief upon his return. Fortunately a man well-acquainted with Boone came to see me and promised that he would see that Trinity was given proper protection.

"I was on my way to the tiffin given by the Provincial Commissioner of Education to Dr. Ward in the Reception Hall of the Educational Association, which building had been built by Chang Chib-tung. Here we had a very pleasant time and in the course of conversation, the Commissioner said that there would be no difficulty put in the way of registering our schools and that religious education outside the official schedule would be permitted.

"We returned home under a strong guard and just on the street through which I had allowed Mrs. Gilman to go home alone with Mr. Ngai, we met a crowd of hoodlums who might have done us some damage but for our guard. Soon after my return home, I learned that shortly before we had come that way, Mrs. Kemp had met with rough treatment from the same crowd: Mr. Walter Taylor also had enjoyed some coal balls and a little later Mr. Robert Bundy was put in jeopardy. As soon as he reported, I ordered all members of the Mission to keep off the streets unless necessity required a journey. Within a short time, the Chief of Police apologized by telephone and said that he was sending a special representative to apologize in person. From that time the police saw that every person was fully guarded whenever one went upon the streets.

"I urged all the staff to get off to Kuling as promptly as possible and a large number left on Wednesday, June 10th. That evening, a most unfortunate coolie brawl occurred on the premises of Butterfield & Swire, Hankow, and I have no doubt that it was through the misrepresentation of that incident that the riot of the next night was brought about.

"Thursday evening, June 11th, a determined attack upon the British concession was made and the attackers only desisted as the result of machine-gun fire opened upon them by the British naval defenders. It so happened that I had made an engagement to be present at the graduating exercises of St. Phoebe's School, Hankow, the next morning at eight o'clock. When I started to leave the Boone Compound my four police guards, trembling like leaves, besought me not to start until the military guard had arrived. With six police with fixed bayonets, I proceeded to the river where I took a sampan to Hankow. Arriving at St. Phoebe's, I was amazed to discover that our ladies were outside the barbed-wire defence of the concession.

"As not even one of the China Merchant's boats was in port when I crossed the river and I feared that the general strike would extend to all the river steamers, I at once telegraphed to the people in the up-river stations advising them to come to Hankow at once. My greatest anxiety was for the British members of our little community, as it was evident that the Chinese were being urged to direct their enmity entirely against the British. As the hot weather was fast approaching, and the work of the teachers was finished, I urged all of our families to get to Kuling as soon as possible. It was unfortunate that my insistence threw the Shepherd's, the Rev. Mr. Ross, Mrs. Wakefield, and the Grays into the turmoil following the Kiukiang riot.

"For some days the attitude of nearly the whole populace was decidedly menacing, but one day I was greeted by a child with the words 'Foreign Gentlemen give a cash to me,' and I knew the tension was over, especially as the same day one little child was brave enough to call out



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'Good Bye.' Through all these days I crossed constantly to Hankow alone in a sampan and the boatmen were uniformly courteous because, as one explained it, 'We know that there are all sorts of foreigners just as there are all sorts of Chinese, and you are our old friends.'

"The problem of our next year's work was ever before me and I feared lest our new recruits might be frightened away or that the Board might decide to cancel their appointment; so, as soon as I felt that there was reasonable prospect of the difficulties disappearing before September first, I cabled the Board:

"'Conditions are more hopeful. Do not prevent people from sailing.' Strangely enough within an hour of sending off this message, I received word from Mr. Walker that Bishop Graves had received a message from the Board: 'Would you advise missionaries now on furlough, new missionaries, sail at present?' to which Bishop Graves had replied: 'Carry out original arrangements, missionaries now on furlough. New missionaries not sail before July 31st. Will telegraph later more definitely.'"

YOUNG PEOPLE'S CONFERENCE AT SEWANEEN

SEWANEEN, TENN.—The Young People's Conference at Sewanee, has just come to a successful conclusion after two most profitable weeks of instruction and fellowship. The total attendance was in large excess of what it has been heretofore. Fourteen states were represented by two hundred and twenty delegates, whose entire expenses were paid, in most cases, by some organization in the diocese or parish from which they came. This only goes to show that a great deal of interest is being taken in the conference all over the South, as it should be. The states represented were: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, and West Virginia.

The purpose of the conference was primarily to develop untrained leaders for every kind of work that young people can do. Instruction on every phase of Church school and Young People's Service League work was available, and for this instruction the services of the very best teachers possible were acquired. Credit courses were given and credits awarded for diplomas by representatives of the National Accredited Teachers' Association. The Rev. H. W. Starr's course on The Teacher, Bishop McDowell's course on The Bible, and Bishop Seaman's course on The Prayer Book, were credit courses and a practical education on those subjects. The conference was fortunate in having Miss Lucy Sturgis, of Boston, to conduct a class in Missions. This class, which was entirely original and immensely interesting and instructive, was also given as a credit course. Bishop Quin, the director of the conference, quickly won the hearts of all, with his helpful inspirational addresses every evening just before supper, and with the human way in which he was a real leader and not a driver of the young people.

Perhaps the most important result of the conference was the overflow of inspiration and enthusiasm with which everyone was charged, resulting not only from the lectures and addresses, but from the "personal touch" of 220 wide-awake individuals striving for a revival of work and consecration in His kingdom on earth. A spark of this spirit is bound to be transmitted to each parish represented and to cause somewhat of an awakening there.

REPORT ON WORK IN COLLEGES

SEWANEEN, TENN.—Upon the request of the Rev. Francis M. Osborne, chaplain of the University of the South and chairman of the Commission on Student Work of the Province of Sewanee, the first conference on College Student Work was held for one hour a day as one of the regular classes of the summer Training School at Sewanee. Mr. Osborne was unfortunately called away before school began, and was unable to return in time to participate. The Rev. C. A. Ross, chairman of the Department of Religious Education of the Diocese of Mississippi, acted as leader. The group, numbering thirteen, consisted of two clergymen, a woman's college professor and his wife, one or more representatives from Vanderbilt University, Louisiana State University, Florida State College for Women, Charleston College, S. C., and the University of the South (represented by a recent alumnus), and three prospective college students. No school was represented having a full-time student pastor. The discussion-group method was employed throughout. Complete minutes were kept and a finding committee drew up a report which, with a few changes voted by the group on the last day, follows:

- I. There is something wrong with Episcopal student organizations.
- II. The aim of student work is to relate the life of the student to the life Christ.
 1. Application of the principles of Christ to individual and social problems of today.
 2. Preparation of students for Christian leadership in the world.
- III. What can the Church give the student? how can the parish help the student?
 1. By giving to students home atmosphere.
 - (a). Breakfast after Corporate Communion.
 - (b). Receptions for students.
 - (c). Personal contact with students on the part of sympathetic and understanding families, including meals and visits.
 - (d). Dangers to be avoided and difficulties to be overcome are, 1st, dislike of parishioners toward students; 2d, patronizing or formal attitude of parishioners; and 3d, reserve of students.
- N. B.—The minister should be the key personality and select carefully the parishioners to lead in this work.
2. By giving courses, with college credit when feasible, especially courses in Christian Ethics, Psychology, and Comparative Religion which will offset college skepticism and attitude of doubt.
3. By informal conferences with the rector relating the studies of the students to religion.
4. By personal contact of the minister with the students.
5. By providing a library of helpful books not otherwise accessible.
6. By providing amusements, such as parties, properly conducted dances, and billiard tables, in the parish house.
7. By occasional sermons designed especially for the students.
8. By encouraging the customary and habitual worship of the student, especially at a time of intellectual doubts.
- IV. What should the student units accomplish?
 1. A separate student organization is needed in our Church.
 - (a). (Since) student problems are distinct.
 - (b). A chaplain or special stu-

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dent worker should be elected by the student unit for a definite period, where one is not provided by the diocese and there is more than one parish in the community.

2. Vocational talks, with emphasis upon service of God in any chosen field. Vocational guidance.
3. Group discussion (using the project method) of problems touching students' life and religious thought.
4. Needs of new students should be met.
 - (a). Invited to make addresses at meetings.
 - (b). Put on committees.
5. Students should be given the opportunity to present their problems and point of view to the parish.
6. Devotional services (with the parish usually) including frequent Corporate Communion.
7. Adaptation of the Five Fields of Service to the needs of the student, enabling him to solve his personal problems through activity for others. One aim might be the securing or building and equipping of a club house or guild room.
8. Discussion in conjunction with the other denominational units, with the view of finding the principles common to all and also the special virtues of each, thus promoting a real brotherhood based upon mutual respect.
9. It is suggested that the experiment might be made in the larger colleges of a college parish with a vestry consisting of students and faculty.
10. It is suggested that a careful study be made of Student Work and the Young People's Movement with a view of properly adjusting them to each other.

SOCIAL SERVICE CO-OPERATION IN TENNESSEE

MEMPHIS, TENN.—The Diocese of Tennessee's Department of Social Service has been elected to active membership in the Council of Social Agencies in Memphis and the expenses of its unit of the Church Mission of Help is now borne by the Community Chest of that city. The next step will be to have the Department become a member of the State Council of Social Agencies on the same footing as secular welfare agencies and in a position to take part in all deliberations of the State Council. This is an important step in advance and represents a form of co-operation highly to be desired and cultivated. Team work is essential in community work and the Churchmen of Memphis and of Tennessee, under the leadership of Dr. Tyndell, the rector of St. Luke's, Memphis, are to be congratulated upon the example of community co-operation which they have set.

NEGRO SCHOOL IN NEW ORLEANS

NEW ORLEANS—With the appointment of the Rev. Joseph N. Carter as principal and headmaster, the Gaudet Normal and Industrial School of New Orleans is preparing for the greatest year in its history and for a program of expansion in the education of the colored race. This school, which is maintained by the Diocese of Louisiana, provides a private boarding school education for Negro children, and offers careful teaching under trained instructors, with proper religious influence, to equip Negro boys and girls for posi-

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EDITORIAL COMMENT:

The Supreme Need of the World—The Federation of Churches—Communion by Intinction—The World and the Church—Denials of the Faith—The Dangers of the Priesthood. (With Portrait of Bishop Gallor.)

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Philip Mercer Rhinelander

THE FEDERAL COUNCIL OF CHURCHES

Frederic Cook Morehouse

RESERVATION AND LEGISLATION

Shirley C. Hughson.

THE BISHOP OF VERMONT ON SANE CATHOLICISM

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tions or professions for which they may be suited. The principal comes to New Orleans from the Diocese of North Carolina, where he had been teaching in Wilmington. Born in British Guiana in 1888, he came to the United States in 1910, and studied at Allen University, Columbia, South Carolina, where he received the degree of Bachelor of Arts in 1916. Later he received the degree of Bachelor of Divinity at Wilberforce University, Wilberforce, Ohio.

He was ordained to the diaconate in St. Mark's Church, Wilmington, N. C., in October, 1924, and it is expected that his elevation to the priesthood will take place within a few weeks.

The new building and boys' dormitory at the Gaudet School is rapidly nearing completion, and will be ready for use by the beginning of the school year. The school will consider applications from worthy Negro children, who must be entirely acceptable to be admitted. A small tuition charge is made. Inquiry should be made to the principal, the Rev. Joseph N. Carter, Gaudet Normal and Industrial School, Gentilly Road, New Orleans.

CONNECTICUT CHURCH UNDERGOING RESTORATION

STRATFORD, CONN.—Christ Church, Stratford, founded in 1707, the first parish in Connecticut, is undergoing considerable renovation at an expense of from \$10,000 to \$12,000. Included in the work are the practical rebuilding of the tower and reinforcement of the steeple, redecoration, both of exterior and interior, attention to the heating plant, floor covering, a new lighting system, etc., while the chapel will be enlarged and the historical weathercock will again be erected in its proper place. The parish has very few resources at the present time and is hoping that Churchmen outside the city and diocese, knowing of the vital part played by this parish in the making of American Church history, will assist in the work. The rector is the Rev. H. Francis Hine.

CENTENNIAL AT ROME, N. Y.

ROME, N. Y.—Zion Church, Rome, New York, will celebrate the one hundredth anniversary of its founding from September 17th to the 20th, inclusive. A list of its former rectors follows:

1825-1825 the Rev. A. J. Hollister (Missionary); 1826-1832 the Rev. Marcus A. Berry (Minister in charge); 1832-1834 the Rev. George Fiske; 1834-1836 the Rev. Mm. W. Niles; 1836-1839 the Rev. Nathan B. Burgess; 1839-1840 the Rev. Hobart Williams; 1840-1842 the Rev. Henry Lockwood; 1842-1845 the Rev. Stephen Battin; 1845-1849 the Rev. Almon Gregory; 1849-1857 the Rev. Henry B. Whipple, D.D., LL.D. (afterward Bishop of Minnesota); 1857-1864 the Rev. N. Barrows; 1864-1880 the Rev. Hugh L. M. Clarke (in whose name Clarke Memorial Hall was erected); 1880-1903 the Rev. John H. Egar, D.D. (sometime Professor of Ecclesiastical History in Nashotah Theological Seminary); 1903-1911 the Rev. Douglas Matthews; 1912-1924 the Rev. Eugene S. Pearce; 1924 the Rev. Edmund H. Carhart, Jr.

LIST OF THOSE WHO HAVE ENTERED THE MINISTRY FROM ZION CHURCH

The Rev. Beverly Cossitt (deceased); the Very Rev. George Hodges, D.D. Former Dean of Cambridge Divinity School (deceased); the Rev. William Bours

Clarke, rector Trinity Church, Seneca Falls, N. Y.; the Rev. Arthur C. Clarke (retired); the Rev. William L. Clark, rector of St. Paul's Church, Brookline, Mass.; the Rev. Robert Nott Merriman, rector of the Church of the Mediator, Allentown, Pa.; the Rev. A. L. Byron-Curtiss, rector of Christ Church, Willard, N. Y.

The communicant list of Zion Church numbers 950.

DEATH OF REV. RICHARD MERCER

MENARD, TEXAS—After twenty-five years of faithful and devoted service, arduous, abundant, and fruitful labors, the Rev. Richard Mercer has been called to his well-earned and blessed rest. In a hospital, in Austin on Monday, August 17th, the summons to come up to the higher and better life came to him.

In accordance with his expressed wishes and desires, his body was taken to Menard for burial on Tuesday, accompanied by the Archdeacon, who officiated at the

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funeral services in the church there at 5 P.M. Devoted friends and parishioners came from Sonora, Junction, and Fort McKavitt and their ranches to pay loving tribute to him.

Ranchmen, cattlemen, and business men were there to assist in performing for him the last sad rites, and could be heard speaking of the good he had done and the affectionate esteem in which he was held throughout the District, so vast in area and extent. A special car was ordered from San Angelo, 72 miles distant, to bring the floral offerings. In the spot he had chosen, in the cemetery, on a hill overlooking the homes of many of the people to whom he had been a faithful minister of the bread of life and an unflinching friend, in their joys and sorrows and sore trials and needs, his body was laid to rest as the sun was sinking and casting its beautiful evening shadows over the hills he loved so well.

Mr. Mercer was born in England and came to the United States when 14 years old. He was ordained deacon in 1892 and priest in 1895 by Bishop Alexander Burgess of Quincy, and spent the first fifteen years of his ministry in Utah, Nevada, Arizona, California, and other western states. He went to Fort McKavett in 1900, and became missionary for that section. There was then not over ten or a dozen Churchmen in each of the larger towns Mr. Mercer visited. Today the average would be more nearly 50.

DEATH OF
REAR ADMIRAL CRAIG

WASHINGTON, D. C.—Rear Admiral Joseph Edgar Craig, U. S. N., retired, who died in Washington on June 21st, was an active and loyal Churchman as well as a naval officer and scholar of distinction. For a number of years he was vestryman and junior warden of St. Paul's Church in this city, resigning from the latter position in February, 1924, by reason of failing health. He also represented the parish for years in the diocesan conventions. The funeral service was held at St. Paul's Church, June 23d, the officiating clergy being the Rev. Arlington A. McCallum, rector, and the Rev. Geo. W. Atkinson, rector of the Church of the Incarnation, both close friends of the deceased. Interment was at Arlington.

Born at Medina, N. Y., February 24, 1845, the late Rear Admiral entered the United States Naval Academy in 1865, was graduated in due course, and passed through the various grades until he was appointed Rear Admiral in December 1924. He had seen much active service on the seas and was distinguished as an astronomer and mathematician. He is survived by one daughter, Alethe Craig Yeandle, wife of Lieutenant Commander Stephen Yeandle, U. S. Coast Guards.

DEATH OF
REV. R. E. BOYKIN

TAMPA, FLA.—The Rev. Richard Elliott Boykin, rector of St. Andrew's Church, of this city, died suddenly on August 22d from a stroke of apoplexy, at the age of fifty-eight years.

Mr. Boykin was born in Isle of Wight County, Va., December 14, 1866, the son of Anthony Read and Ada (Booker) Boykin. He was graduated from Hampden-Sidney College in 1895 and from the Virginia Theological Seminary in 1898. He was ordained deacon in 1898 and priest in 1899 by Bishop Randolph. During his

ministry Mr. Boykin served as rector of Holston Parish, Va.; St. Mary's Church, Lexington, Miss.; St. Mark's Church, Brunswick, Ga.; Grace Church, Canton, Miss., and St. Mary's Church, Lexington, Miss.; St. Luke's Church, Denison, Texas; and St. John's Church, Tallahassee, Fla.

The interment was at Old St. Luke's Church, Smithfield, Va.

NEWS IN BRIEF

COLORADO—Daily services have been instituted at St. Mark's Church, Denver, the Rev. Walter H. Stowe, rector, matins being said at nine-thirty and evensong at five o'clock.

FOND DU LAC—A two-day Conference for clergy and laity on the Church Program will be held in the parish house of Christ Church, Green Bay, on September 28th, and 29th, beginning with luncheon on Monday. The leader will be the Rev. Elmer Schmuck, of New York. The Bishop and clergy and many laymen will attend.—The Rev. Roy W. Mason, rector of St. Augustine's Church, Rhineland, has been appointed chairman of the Field Department of the Bishop and Executive Board, in place of the Rev. R. A. Heron, who has resigned. Neenah-Menasha to go to Grace Church, Lawrence, Mass.—Bishop Weller has a new sedan and, with Mrs. Weller, will motor to New Orleans to the General Convention, stopping to visit their son, Walter, in Mississippi. The Bishop is in excellent health and is spending the summer in Fond du Lac, frequently preaching in the Cathedral, where many visitors attend the services.—The Jubilee History of the Diocese is now in press and will shortly appear. It is to be a cloth bound book with a record of the Diocese from the time of its inception to the present, and also a brief narrative of each parish and mission. It will have many illustrations and will sell for \$1.50 a copy.

LEXINGTON—Bishop Burton will spend the first two weeks of September in Cleveland,

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Ohio.—The fall Convocation will meet in Frankfort on Tuesday and Wednesday, September 22d, and 23d.—Through the excellent work of the Service League of the Church of the Ascension, Frankfort, the vestibule of the church has been entirely renovated, a tile floor laid, and new lights added.—Lura Jane Lodge, the vacation cottage of Trinity Branch of the Girls' Friendly Society, Covington, was recently opened. The cottage is the gift of Mr. and Mrs. J. B. Respass, who own the fine stock farm on Dixie Highway on which the cottage is located.

MASSACHUSETTS—Visiting preachers filled the pulpits of practically all the Boston churches on the 30th. At Trinity Church, the Rev. Milo H. Gates, vicar of the Chapel of the Intercession, New York, preached at both morning and evening services. The Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, has been the summer preacher at Emmanuel Church. The Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, is again preaching at the Cathedral in the summer and part of September.—President Coolidge was an interested listener to a Carillon concert by St. Stephen's Church, Cohasset, on Friday afternoon of last week.

NORTHERN INDIANA—At the State Convention of the American Legion, held at Fort Wayne, August 24th and 25th, the Rev. Cassius H. Hunt, rector of St. Alban's Church, Indiana Harbor, was elected second vice-commander of the American Legion, Department of Indiana.

WESTERN NORTH CAROLINA—The Church of the Redeemer, Shelby, was recently the recipient of a beautiful processional cross, the gift of Miss Jane E. Schmelzel, of New York, who until that time had been unknown to the congregation.

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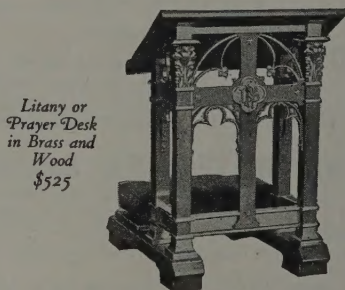
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